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For the Churchman.

Lays of the Ancient Church.

NO. XIII.

Hymn for a Vigil.

"Watch therefore; for ye know not what hour your Lord doth come."—S. Matt. xxiv. 42.

Watch to-night, with penance, vigil, fast and weeping!
Pray for all the sleeping; for the sinner pray!
Let not sloth o'ercome us lest He see us slumber
When He comes to number His elect array.

Foolish virgins perished, slothful and belated,
For while yet they waited, lo, the Bridegroom came.
O may none be with us who the midnight feareth,
Lest when Christ appeareth we be struck with shame.

Should your careless spirits tire of supplication,
Let your meditation be how Jesus prayed:
Should you grow impatient of the midnight weary,
Chant the *Miserere*, God will give you aid.

Think of all His anguish through that crucifixion,
When His benediction on the good thief fell—
Think how great the fondness that such pangs could smother,
Till upon His Mother He had smiled "farewell."

O, if in the awful passion in the garden,
Jesus for our pardon, felt all sorrow's power;
If He felt on Calvary even God forsaking,
Cannot we awaking watch with Him one hour?

Waken from thy visions, O thou idle dreamer!
Turn to thy Redeemer with a fruitful faith!
And come Thou to help us, Thou who art our Pastor;
Save us, Holy Master, from the sleep of Death!

Acolytis.

From the Church Chronicle.

Lord Bishop of Exeter's Charge.

(CONCLUDED.)

What might be the form of the bill when it came out of committee he did not presume to guess, but there was one important class of cases which as a Churchman, he hoped never to see transferred to any merely lay authority—he alluded to matrimonial causes. Of marriages solemnised before the superintendant Registrar, he did not speak—but in those which had been solemnised by the Church, no authority but that of the Church could declare the parties to be separate. The Church admonished them, when they came to be joined together, of the holy estate into which they were about to enter—an estate instituted by God himself, and signifying an union no less intimate, than the mystical union between Christ and His Church; the Church required and charged them both, as they would answer at the dreadful day of judgment, to confess any impediment within the knowledge of either of them, why they might not be joined together in Holy Matrimony;—the Church witnessed the mutual consent, following up this warning, to live together, according to God's holy will and ordinance, and receiving the woman at the hands of her father or friends, gave her unto the man, and him unto the woman, even as the Lord had given Eve to Adam, and had joined her with him—and as Adam was thankful to acknowledge her as his crowning blessing, as a helpmeet for him, as being indeed no less than part of himself—bone of his bone—and flesh of his flesh—even so the Church prescribed and received the vows and covenants betwixt them, that they should be bound to each other from that day forth, to have and to hold, for better for worse, for richer for poorer, in sickness and in health—the man to love and cherish the wife—the wife to love, cherish, and obey her husband—until death do them part. The Church then, praying that they may have grace to keep their vows, joined their hands together with Christ's awful injunction "what God has joined together let no man put asunder," and then pronounced them to be man and wife together in the name of the Father, of the Son, and of the Holy Ghost. The ceremony thus performed, the Church completed and hallowed it, by her holy benediction. If they wondered why he thus minutely detailed a service, which was so well known to all of them, his answer was, because he knew not how else to do justice to the Church's claim and authority in this particular matter. No authority not commissioned as the Church was, by God himself, could lawfully pronounce that man and wife—whom God, through the medium of the Church, had joined together—should live apart and separate from each other. The divorce from bed and board, having been pronounced, the state might proceed, by the authority of Parliament to enable the divorced parties to marry again, provided the circumstances of the case established that cause, for which alone the word of God permitted divorced persons to marry. The preliminary—the real divorce—it was for the Church, and the Church alone, founding its decision on some substantial reason, to pronounce—were it not so, what security would there be that the temporal Courts should not interfere and multiply the causes of divorce as they had been multiplied in other places, when even the Judge of this new Court of Probate might not be a Churchman—no nor even a Christian? Let the Liberalism of the age be content with what it had already achieved. It was enough for one generation—that men and women might be coupled together, in a Registrar office, with as total an absence of all religious sanction, as if one huckster were coupled up in partnership with another. The great, the overwhelming evil of the present time, was the want of a knowledge of Church principles among all classes of the people. Where was this knowledge to be taught? He hoped, he doubted not, that in the fullness of theological teaching which now prevailed in our Universities, those great principles were duly enforced; he grieved to remind them that this was not the case in his own day. He hoped, too, and doubted not, that in our great public schools similar attention was paid to them. [His lordship here referred, in terms of warm approval, to two works recently published, as affording ground for the confidence he expressed—the one by the late head master of Harrow, the other by the head master of Winchester.] These works, proceeding from such quarters, were pledges to them, that in two of the noblest of their public schools, Church principles were duly taught and he could not doubt that the same attention was paid to them in others. Let him gratify himself and them, by stating his belief, that this was especially the case in the two great schools of this country. The schools of Exeter and Tiverton were presided over by sound Churchmen, as well as ripe scholars, and he hoped that the rising generation would be largely benefitted by them. Still, the Universities and public schools, could educate comparatively few, and although the influence of the education which they afforded, could not but extend beyond the individuals themselves, their main difficulty was the ignorance which pervaded the masses, and this must not be left to indirect influence, but must be met by direct, and full, and personal teaching. To them, the clergy, was this great duty assigned, by the Church and her Divine Head, and upon them he called to discharge it—not by any arguments which must be familiar to their own minds—not by motives, of which they knew the force and the value, as well as he who then addressed them, but, by the feelings which were then stirring their inmost souls, and which spoke to them more forcibly than anything he could say. If the Church of their fathers was to be the Church of her sons, if the myriads upon myriads, whom this great country was every year pouring forth from her teeming womb—were to be worthy of supporting that great tree, under whose shade the fainting soul might be sheltered—and by whose food the hungry soul might be fed, if all was not to be abandoned, if the spurious liberalism, which had already affected the head, and was rapidly spreading over the whole body, was ever to be checked—in fine, if England was to be saved, it must be by a faithful, zealous, sober, and energetic clergy—by such men as, he knew, many of those he was addressing, were—by such as, he rejoiced to say, a very large number of the younger ministers of God's altar, were showing themselves to be. For himself, upon a careful retrospect of his own ministerial career, he acknowledged, with all sincerity, and he hoped with all humility, his own great inferiority to those, who, of late had entered upon the pastoral office. Well did he recollect the parting words of the venerable bishop, under whose patronage and friendship he had passed the first twenty years of his ministerial life. "I have lived," said he, "for nearly ninety years, but old as I am, I am not *laudator temporis antiqui*, as far as respects my clergy. They are a very different class now from those whom I first knew, and in every ten years I have been able to trace a marked improvement, and I humbly pray to God that improvement may go on." More than twenty years had passed since those words were spoken to him, and he who now addressed them rejoiced to think how largely the prayer had been fulfilled. Did he speak this to please the younger clergy—or to raise in them inflated notions of their own merits—or to draw them into unseemly comparison with their seniors? By no means—those who deserved the praise would need no caution against such a contemptible interpretation. They knew and felt their own inferiority to that line which God had traced for them, and to which they should never cease to aspire. They knew the superior advantages which they had had, in all the aids and appliances of education. They knew what English universities were now—they had heard what they were in years gone by—and they knew how much severer would be the reckoning, on that account, they would be called upon to give. To return to the point from which he had strayed—one special duty of the clergy was to instruct the young, and he earnestly implored them not to be content, if the limits of their population would allow of it, until they had made themselves acquainted with every young person in their parishes within the age of instruction—or until they had ascertained that he had learnt the Catechism, and had drawn out of it the elements of further teaching upon the nature and constitution of the Church. So, and only so, might they hope to arrest the progress of that fearful sin of schism, which threatens the downfall of the Church. In order to do this, they must take care that in their schools the Church Catechism should be not only constantly but intelligibly taught: and one way of attaining this end, would be to connect themselves with the National Society, and to endeavor to obtain the advantages which such a connection would afford. This, however, would be but a single step—there were other points which would require their attention, and they should take especial care to secure a proper master, one who was a sound Churchman, and who would, upon principle teach his pupils proper subordination to their pastors. He would not dwell on the consideration of topics which would savor of jealousy, or be likely to lead to controversy. Neither he nor they were likely to be very fond, either of a government council of Education, or of a Queen's Inspector of schools, but if these should teach them to unite, and stimulate them to further exertions, they would have abundant reason to be satisfied, and might make even their enemies conducive to their good. His Lordship concluded his remarks on the subject of schools, by observing that in any Church school the Catechism and the Book of Common Prayer should always be considered as a main and necessary part of regular teaching, and by recommending that the Catechism should not be broken into small questions which might perhaps assist the teacher, but could only confuse the learner. Two other matters remained to be referred to, and they were matters which would be so greatly set forward by the regular use of the Offertory—that he hesitated not to advise them now, as he had advised them before, to strive in all cases in which their own discretion might encourage a hope of success, to elevate their people to a sense of the high privilege of offering to God of their substance—to remove the prejudice which may render some of them averse to such a method of giving—and to subdue the selfishness which often covers an unwillingness to give, under a pretended objection to the mode of giving.

Nothing but a steady and liberal flow of Christian charity, could adequately supply the necessities of the great Church Society for evangelizing the heathen, and for sending out the bread of life, to those colonies which England alone, of all nations had thought herself at liberty, to plant in all parts of the East and West, without giving them the means of Christian instruction, or the ministry of God's word. He referred also to the spiritual destitution which pervaded so large a portion of our own population. There were myriads—and he feared be should not be contradicted if he said millions—of the population of this country, who were as much without the knowledge of the God who made them, of the Saviour who redeemed them, and of the Holy Spirit, who alone could sanctify them—as any of the wildest savages, who devoured one another in New Zealand. His Lordship then drew a startling picture of the danger to the country, from the neglect of this grievous evil,—a danger which was aggravated every year, and by every alteration of our commercial prosperity. It was not by education—by what was called general education—an education from which religion was, perhaps, not excluded, but was taught merely as an ordinary school lesson—or in some fashion which might make it acceptable to all—that this evil was to be got rid of. Many of those unhappy beings were as well instructed in the arts and sciences, as those who recommended them to Mechanics' Institutes and Lecture rooms—and if any of these last would go to the so-called Halls of Science, they would soon find themselves, he had no doubt, left far behind in the Mathematics and Chemistry, aye, and even in Astronomy. It was not knowledge, therefore, that was required, but the discipline of the heart, and the chastening influence of true religion. This one want outweighed every other, and unless that want were supplied—unless the purifying spirit of the Gospel were breathed into the corrupt and fermenting mass—a contest must come—a contest of property with the masses. Property would assert her rights—would martial her defenders—and, it might be gain many a bloody victory. But so long as spiritual darkness was permitted to cover so large a portion of the people, the cause of the conflict would remain, and the war would be again and again renewed, with a violence untamed by religion, and unappalled by any vengeance man's law could denounce. The result of such a struggle could not be doubtful—it must end in the overthrow of the empire—and with it the extinction of the richest spiritual blessings which the goodness of God had ever yet permitted man to taste. Such must be the end of our godless policy, if we change not while yet we have time. We must evangelise the heathen in our land—we must carry the bread of life to those of our people whose souls are perishing for lack of it. We must elevate them to a sense of their high destiny, as being created for immortality. We must supply them with duly appointed ministers, and with the appointed means of grace, in order to make that immortality an immortality of happiness. If facts were necessary to establish so plain a proposition, it would be abundantly supplied by the experience of the Autumn of 1842. During the frightful disturbances which then took place in the manufacturing districts, it was found that the agitation was successsful or unsuccessful in proportion to the success or failure of previous attempts to bring the people within the influence of the Church. It had been stated, and without contradiction, that among those who took part in the disaffection there was not a single Churchman in fellowship with his Church, while the spleen and hostility of the multitude to the clergy of the Church of England, proved that they knew that Church to be the surest support of order and government, and the most powerful opponent of their rebellious designs. These facts had been pressed on the attention of our rulers and something had, in consequence, been done by the Legislature—but it was done in the way in which modern legislation was ever wont to proceed, in whatever concerned religion. Unlike the man after God's own heart, the British Parliament was ever seen to seek how she might offer unto the Lord of that which cost her nothing. She had set about discharging her duty to the millions who were appealing to her for aid, by looking about for some existing fund, on which she might throw the burden; and she found it. The Ecclesiastical Commissioners were compelled, by act of Parliament, to resort to the bankrupt expedient of anticipating their future means, for the special purpose of endowing two hundred districts, in which at present there were no churches, and each of which contain not fewer than two thousand people. The stipend of the minister, would be £150 a-year, but without any provision for a house, and even the whole of this munificent provision was not to be paid until a Church had been provided by the liberality of those, who had sufficient zeal in God's cause to dispose them to the work. The Bishop slightly hinted at the contrast between this expedient of the government, to raise money for the supply of the spiritual wants of the people of this country, and that of the same government for endowing the College of Maynooth. They had been assured that the stingy and niggardly support which that college had hitherto received—the scanty pittance which preceeding governments had doled out to it—had caused all the turbulence and all the disaffection that had been taught in it. Be it so—but at least let us profit by the warning, in a matter which concerns us as nearly—let us beware lest a more formidable enemy than any we have had to contend with on the other side of St. George's Channel, be raised up against us. It was true there was much to dishearten us, but there was also something to cheer and encourage us. It was something, that Parliament had recognised the existence of the evil, the greatest practical evil, which any nation calling itself Christian, had ever yet had occasion to acknowledge, to deplore, and to redress. Redress it we might—and if we might we must. If we refused, it would be to refuse, before the world, to discharge a duty the most sacred, and urged upon us by the most imperious necessity. Let them not doubt that the government would follow up this measure, by one of a more comprehensive character, as soon as its beneficial effects were known to them. Its author had pledged himself to do so, though in language less ardent than would have done justice to the warmth of his own feelings. In the same year in which he had introduced this measure to the notice of Parliament, he had declared, that if it should prove disadvantageous, he entertained a confident anticipation that Parliament might be induced to grant further aid, in order to extend such advantages. Such were the declarations of the first minister of the crown in introducing that measure—let it be their care to encourage him to give effect to them by gladly giving their aid—first affording aid to the places which want it in our diocese, and then extending it to the masses elsewhere, who were suffering a destitution of spiritual privileges, of which they had no example. In this diocese five districts had been formed, 21 more had been determined on, and five others would be required, making 31 in all. Of these no more than ten were required for the necessities of the county of Devon, and nine of those were demanded for the great mass of human beings crowded together in the contiguous parishes of Plymouth, Stonehouse, and Stoke Damerel. Barnstaple needed little aid, the funds for her Church being nearly provided. Let them be thankful for the great blessing which this great county enjoyed in her comparative freedom from that spiritual destitution which was so severely felt in other parts of England. What, however, was the conclusion which the Christian would draw from this consideration? Would he sit down content with his own privileges, and leave others to get them as they could? Not so; for if we were profitted by the word preached to us, we should be supposed to "bear each other's burdens and so fulfil the law of Christ." We should remember that "whether one member suffer, all the members suffer with it," that we are members of that mystical body of which Christ is the head, and so we are members one of another. Were these among the truths which they had learnt? If they were, let them prove that they had learnt them by carrying them out in action. The necessity of these three parishes was the necessity of the whole county. He was aware it might and would be said that they ought to supply their own wants. To this he had but one answer, it was simply impossible. Stoke Damerel contained 34,000 inhabitants, and of these 20,000 were in the town of Davenport (within the trenches,) in which, exclusive of the Dock Yard Chapel, there was no single building of the character of a Church, except two proprietary Chapels, in neither of which was there a single free seat out of the aisles except for the school children. In this position four districts were to be formed which would contain not fewer than 14,000 inhabitants. In the part without the trenches there were 14,000 inhabitants, the parish church standing at the extremity capable of containing 800 persons, and being of the same dimensions and now much dilapidated as when a century and a half ago the population was wholly agricultural. The pews in this church were let and about 300 sittings only were free. A new church was nearly complete which would accommodate 1,200 persons, of which 600 would be free, making 1,000 free seats for 14,000 people. The larger portion of the higher classes were retired officers of the Army and Navy or their widows and orphan families; and that these, to their power, and beyond their power, were willing to give, the experience of what they had already done, sufficiently demonstrated. But to require them to supply the necessary funds for what is further to be done would be to require what is simply impossible. Plymouth and Stonehouse were not much better off. In Plymouth indeed they might hope for some assistance from the wealthy inhabitants of other parts of the town, but when he stated that one large church had been recently erected there, and that another was nearly completed, and when he added, as he hoped he might add without indelicacy or offence, that the wealthy inhabitants of Plymouth were not a numerous class, they would, he trusted, think that he had not said, without reason, that the necessity of this portion of the county was the necessity of the county at large. Ten district churches were required; they must be of ample dimensions, for every one of them would be required for several thousands of our Christian brethren; they must be of decent decoration, for every one of them was to be a house of God. Less than £50,000 would not satisfy the demand, and be it his privilege, while asking others to contribute, here to offer one fiftieth part of the sum. He conjured his reverend brethren to press upon their people the necessity, of assisting in the good work. Let them give as an offering to God—in his Church, and at his holy table. Or if they objected to that mode of giving, let them adopt some other; only let every parish give to some instituted fund, first, for the supply of the spiritual necessities of their own county, and, after that, for those of others.

His lordship then retired with his clergy. The charge occupied about two hours in its delivery.

I would earnestly entreat the reader to pause and seriously consider the practical influence of this whole system of worship, as it exists in the papal dominions. Does it not make void the doctrine of the One Mediator, and substitute bodily exercise for that change of heart which is the life of repentance? How much, in the course of his life, might an able bodied man effect by following every day the rules laid down for his observance! At sunrise he might kiss the cross in the Colosseum, and obtain two hundred days' indulgence in a moment. He might hurry to the Church of St. Pudens and St. Pudentiana, and during a half-hour's mass, secure to himself three thousand years' indulgence, and the remission of a third part of his sins. Returning by the way of Ara Cœli he can recite the litanies of the most blessed virgin at the altar of her who, by papal authority, is called the Refuge of Sinners, and he has two hundred days more of indulgence, which he may either keep himself, or kindly give to one of his dead friends. If he has three pauls (30 cents) in his pocket, he may exercise his charity towards that friend still further by having a mass said expressly for his soul by one of the monks or any other priest, and thus deliver it at once from the torments of purgatory. Crossing thence to the Mamertine prison, he may gain twelve hundred years indulgence, or on a Sunday or festival morning, two thousand four hundred years, and the remission of another third part of his sins. Here also, if he has another thirty cents to spare, he can pay for another mass, and liberate another friend from purgatory. Thus he may, before breakfast, every day of his life, obtain for himself at least more than 4300 years' indulgence, and the remission of two thirds of his sins, with only a little bodily labor; and for the expense of sixty cents he may liberate two souls from purgatory! The facts are undeniable. By some they are defended, by others palliated or evaded. A priest of the latter class, on my objecting to them, replied—"These are only cobwebs in the old building: you ought not to have left the house on their account." My answer was—"Why live in dirt? Brush them out, and clean your house well, before you expect us to live in it."—But they are not cobwebs. They are a leprosy which has eaten deep into the wall; and in its present condition, no healthy man will seek there a covert from the storm of God's indignation.—*Jarvis.*

The denial of the Cup to the laity. This is excused only on the plea of discipline. But why excuse it at all? Our Saviour says, Except ye eat the flesh of the Son of Man and *drink His blood*, ye have no life in you. Whoso eateth My flesh and *drinketh My blood* hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and *My blood is drink indeed.* He that eateth My flesh, and *drinketh My blood*, dwelleth in Me and I in him."—John vii. 53–56.* I have shown that this passage of Scripture is applied to the Eucharist not only by the Roman, but also by the Protestant and Reformed communions. But the command to *drink the blood of Christ* is as imperative as to eat His flesh; and the benefits to be derived apply as much to one as to the other. If any one wilfully rejects the cup, he cannot be said to receive the sacrament which Christ appointed. And though we may charitably hope that God will forgive the defect, and not take away His grace on that account from those whose fault it is not, yet we must say that a load of sin rests upon those who ordered, and by their authority retain the abuse, which we would be very unwilling to take upon ourselves. I see not how any man can go from our communion, where he receives both the body and the blood of Christ, and thus become a partaker, as he must necessarily, in the heinous sin of denying to the laity that which is their birth-right as members of the Church of God. And how the laity themselves can tolerate a violation of God's word which deprives them of so dear a privilege, I leave it to themselves to answer.—*Jarvis.*

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* Lest it should be said that I have quoted from a Protestant version, which is of no authority, I here state that it differs not from the Latin, nor even from the English version of Rheims, the original edition of which is now before me.

Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXIX.

In every system of truth there are certain leading and fundamental principles which must be always kept in view when we are considering that system, and with which every minor proposition must be shown to be in accordance, before it can be received as true.

There are in revealed religion two such leading and fundamental principles, so clearly and strongly set forth in Scripture, that variance from them is itself proof of error. The first of these is the *free agency of man.* To say nothing of the testimony in favor of this truth which every one has within himself, it is the great and essential principle which pervades all the dispensations of God's grace to man; and without which it is impossible to rescue the Scriptures from the charge of inconsistency and absurdity. A being on whom are urged, from one end of God's revelation to the other, precepts, exhortations, promises, warnings, and threatenings, must be one who can apply them and profit by them, who is responsible for, and has therefore the power of regulating, his conduct.

Had God chosen He might have made man other than a moral agent. His moral agency is therefore the gift of God. The loss of it may, if God pleases, be a penalty annexed to transgression. This, we believe, will be the case in the future punishment of the wicked. They will no longer have the power of choosing and pursuing the good. Their probation having closed forever, the moral agency essential to it will have been withdrawn from them. And even in this world we may conceive of an awful degree of perverseness and obstinacy in sin which may be punished by the being *given over to a reprobate mind*, and consequently being deprived of any further moral agency.

This punishment of deprivation of moral agency might have been the consequence of Adam's sin. If we can conceive of any period of time between his fall and the extending to him of the benefits of the atonement, we may imagine his having wrought by sin so total a depravation of that nature which was created for sinless obedience, as to have utterly forfeited all the benefits of free agency, and to have incurred, beyond mitigation, the dreadful state of those infernal beings who have lost forever all the power they once had of securing everlasting felicity. But the instant God extended to man His grace, and again, through the merits of His Son's intercession, placed him in a state of probation for heaven, He, of course, so far raised him from the total depravity which he had incurred as to restore to him the free agency essential to probation.

It is under this dispensation that Adam's posterity are born. They are heirs of his nature, not as it was before the fall, nor as it was rendered by the unmitigated effects of the fall; but as it was when God had been pleased to interpose His grace and mercy in the Redeemer, and again raise it to a state of probation, and the consequent privilege of free agency; filled indeed with lamentable evidences of the demoralising effects of the apostacy; but still not so as to render final perdition unavoidable by any human being. From *this* dreadful curse of the fall Adam was rescued by the mediation of the Son of God, and his posterity are born to this privilege. They inherit his moral agency, and his privilege of having the grace of the Holy Spirit to enable them to direct and use that moral agency aright.

Another fundamental and leading principle of the Gospel, with which every religious opinion must accord or it cannot be true, is *the universality of Christ's atonement.* Take from the sacred volume the passages which clearly reveal this, and you leave it mangled indeed, an incongruous mass, without meaning, order, or consistency. The Apostle to the Corinthians builds a noble argument for the fulness and sufficiency of Christ's mediation, the justice of the divine procedures, and the duty and blessedness of evangelical faith, on the undoubted truth that the grace of that mediation is co-extensive in design with the universality of the pernicious influence of sin. Indeed this great truth is the ground of all the exhortations, persuasives, sanctions, and threatenings of the Gospel. These are addressed to all; because all having an interest in the remedy provided by divine compassion for human depravity and guilt, it is their own fault if the remedy prove not successful. God wills their salvation. Christ has placed salvation within their reach. The influences of the Grace of the Holy Ghost, purchased by Christ's merits, will be theirs, if they reject them not.

The keeping in mind of these leading and fundamental principles of the Gospel—man's free agency, and the universality of Christ's atonement—as it is necessary to a correct understanding of the Scriptures, so is it equally so to a correct knowledge and just appreciation of the standards of the Church, with the whole tenor of which they are essentially interwoven. In this latter connection the subject is now considered; and the ninth Article of religion is the particular portion of our standards to which it is intended to apply it. It is in the following words:—

"*Of Original or Birth-Sin.*—Original Sin standeth not in the following of *Adam* (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of *Adam*, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek, φρενημα σαρκος, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptised; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin."

"Original sin standeth" or consisteth "not in the following of Adam (as the Pelagians do vainly talk.")

The Pelagians originated in the fifth century, and were so called from Pelagius the father of their system. They denied the necessity of grace, and taught that man might attain to the height of piety and virtue merely by his natural powers. They held that Adam's sin had no effect upon his posterity; believing him to have been created subject to death, and all his posterity to be born just such as he was made. The only way, therefore, in which they admitted that the consequence of Adam's sin could be shared by any individual of his race, was by his "following" or imitating Adam by actual trangression.

In opposition to this, and in accordance with evangelical doctrine, the Article declares that "original sin is," independently of "the following of Adam" by actual transgression, "the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore, in every person born into the world, it deserveth God's wrath and damnation."

As this is one of the Articles which are supposed by some to prove the Calvinistic nature of the Church's doctrines, it may be well to contrast this language with that used on the same subject by avowed standards of the Calvinistic system. The Westminster Confession of Faith speaks on this wise:—

"Our first parents, being seduced by the subtlety and temptation of Satan, sinned. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed, to all their posterity. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite, to all good, and wholly inclined to all evil, do proceed all actual trangressions. Every sin, both *original* and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal."

In further explanation of these points, "The Larger Catechism," also a leading Calvinistic standard, thus speaks:—"The covenant being made with Adam as a public person, not for himself only, but for his posterity, all mankind descending from him, sinned in him, and fell with him in that first transgression. The fall brought upon mankind the loss of communion with God, His displeasure and curse; so as we are by nature children of wrath, bond-slaves to Satan, and justly liable to all punishments in this world and that which is to come."

The substance of the doctrine of these passages, as held by those who own the binding obligation of those standards, is this:—Adam represented all his posterity. God covenanted with him as the federal head and representative of the whole human race—with them in fact in him. To the conditions of this covenant therefore they were pledged with and in him. With and in him they all broke the covenant. With and in him they all thus brought upon themselves a nature wholly averse to all good, and wholly inclined to all evil. With and in him they all incurred condemnation to everlasting punishment. Every human being, therefore, brings with him into the world a nature totally depraved, as much so as that of the infernal spirits themselves. Every one is born under sentence of everlasting punishment, and die he in infancy or in maturer years, yield he to the unchecked corruptions of his nature, or strive he to the utmost to resist them, the sentence must be executed, and he leave this world but to suffer everlastingly for the sin of Adam.

Such is this doctrine respecting Adam's sin and its consequences. The only limit to the actual carrying out of this universally condemning sentence, is the connected doctrine, that from this accursed mass of human beings, God, without any regard to the lives and characters of the individuals concerned, has chosen a certain number who must and shall be saved.

How different from all this the language and sense of our Article!

It knows nothing of this federal headship of Adam, and is thus conformed to Holy Writ in which we look in vain for that doctrine. The hypothesis is connected with another doctrine, equally unscriptural, and equally foreign from our standards—that of *the imputation of Adam's guilt*, making us all guilty of his first sin.

The ninth Article does indeed speak of a "fault and corruption of the nature of every man," as the consequence of Adam's apostacy. But the dispensations of God's providence are full of proof that evil consequences may flow to one from the guilt of another; although it would be wrong to say that therefore the guilt itself is shared. How often do fraud, anger, and vice in every shape, involve the innocent in their consequences? This being a part of the order of God's providence must therefore be right. It is connected with that probationary discipline which tends to a state of perfection wherein all these apparent inequalities will be remedied, and an abundant recompense be mercifully awarded for the suffering thus encountered.

But to take a case more analogous to that of Adam and his posterity. A father, by extravagance or vice, dissipates his fortune. His children, who otherwise would have inherited a competence, are, on his account, doomed to the evils and sufferings of poverty. A father, for some high crime and misdemeanor, loses his civil standing and prerogatives, and is banished from his country. His children are therefore born to disgrace and unhappiness. But who, in either case, would say that the children sinned in their parent; and because they suffer for his offences are therefore guilty of them? Adam no more represented his posterity than every other man represents his. It is the general law of Providence that children must, more or less, be affected by the conduct and character of their parents. There was a peculiarity, however, in the case of Adam, which rendered the operation of the law in his case, although like in kind, yet very different in degree, compared with that of his posterity. In *his*, the consequence of his conduct was not merely a change in character and circumstances, but a radical change in *nature*. He had been created for a sinless being, and the enjoyment of perfect faculties, and of a world every way fitted for the innocent and perfect. His whole nature was adapted to this state of things. This entire order was subverted by his sin; and his nature, consequently, altogether changed. He became a totally different man from him whom God had made. The difference indeed was so far lessened by the Redeemer's merciful intervention, that he was again put upon probation for heaven, with adequate means provided for the successful issue of that probation. But this being done, he was left to prosecute his probation under the disadvantages that were the just and necessary consequence of his forfeiture of original uprightness. This his altered nature must necessarily be imparted by him and by his posterity to the end of time.

The children of men, therefore, come into the world under the disadvantages brought upon their nature by their first progenitor; but they are not therefore guilty of his crime; and the divine justice and goodness in allowing this are fully vindicated by God's providing a sufficient remedy in His grace and mercy through Jesus Christ, enabling us to meet and overcome all these disadvantages, and finally to attain to perfect happiness in heaven. From the knowledge which the Bible gives us of the divine nature and attributes, we may surely conclude that had not redeeming mercy interposed, but Adam been left to the unmitigated consequences of his fall, these would have rested solely on himself and the guilty partner of his crime, and no race would have been suffered to spring from them, doomed from birth to degradation and depravity little if at all short of infernal, and inevitably condemned to the bitter pains of everlasting death.

"The fault and corruption," then, "of nature," which the article states to be the consequence on us of Adam's fall, does not suppose our being guilty of that fall. The word "fault" is not to be understood in the sense of *criminality*, but in that other sense which it often has, of *failing* or *defect*, which may be the result of misfortune as well as sin. The word "*corruption*" indicates the loss to our nature of its primitive purity, and its subjection to evil propensities, displaying the mournful necessity of those renewing and sanctifying influences of divine grace which were purchased for us by the Messiah's mediation.

By this "fault and corruption of" his "nature, man is very far gone from original righteousness, and of his own nature inclined to evil."

This is very different language from that appertaining to the system embraced by the doctrinal standards above quoted. The latter declares man to be *totally depraved, wholly averse to all good, and wholly inclined to all evil*. There surely may be a very wide departure from original righteousness without *total depravity*, and an inclination, and even a very strong one, to evil, without an entire abandonment to all iniquity.

Lamentable, strong, and humiliating as are the multiplied and constant evidences of human depravity, it can hardly be esteemed *total*, unless we believe man to be bereft of moral agency—of all power to choose the good which is required of him, and avoid the evil against which he is cautioned. This moral agency is certainly inconsistent with total depravity.

Whatever might have been the full effect of Adam's fall upon himself independently of the intervention of divine grace and mercy in Jesus Christ, we should never cease to thank God that we are born under the unspeakable blessings of that intervention, whereby the state of probation for heaven, lost by Adam at his fall, is restored to our nature, and with it, moral agency and power adequate to the successful issue of that probation. Far as man still is from original righteousness, thus much has been restored to him. Inclined as he is, of his own nature, to evil, there is provided for him a counteracting influence in the gifts of the Holy Ghost, which no man, upon due and serious reflection, will fail to find within himself. Instead of being wholly averse to all good, and wholly inclined to all evil, he has within him, through the grace of God, a principle which may be favorably affected by the exhibition of the truths and precepts of the Gospel, and which the same grace is freely offered to enable him to improve to decided and consistent holiness of heart and life, and to his constant going onward towards perfection.

"So that the flesh lusteth always contrary to the Spirit."

Whether by "the spirit" is here meant, as is most probable, the spirit or spiritual part of man, as contrasted with "the flesh," or sensual part; or whether *the Holy Spirit* is meant, is not material to a right understanding of the clause. It is only by the grace of the Holy Ghost that man's spiritual can be raised above the influence of his sensual properties; and this grace, lost to our nature by the fall, but restored by redemption, has constantly directed against it the lustings of man's depraved sensual nature. *This* is his sad inheritance from the first Adam. *The grace* is the remedy provided by the second Adam. Man's probation consists in the awful responsibility of stirring up the power given him to govern his moral agency by this grace, or of leaving it to the debasing and eternally destructive influences of the sinful lustings of the natural man.

"And therefore in every person born into this world, it deserveth God's wrath and damnation."

Very different this language too from that of other standards as quoted above. *That* declared *every man* condemned, before he was born, to everlasting misery on account of Adam's sin. *This* says that "*it*"—this fault and corruption of our nature, this departure from original righteousness, this inclination to evil, this lusting contrary to the spirit—that "*it* deserveth God's wrath and damnation." It does not, however, hence follow that every one who unfortunately inherits such a nature, *therefore*, and independently of his willing yielding to its vicious influences, his moulding his own character thereby, and his acting upon them, *himself* deserves God's wrath. The word damnation does not necessarily mean *punishment*, of which sin, independently of the sinner, cannot be the subject; but often implies mere *condemnation* or *strong disapproval*; in which sense it may refer to qualities in the abstract. It should thus be understood in this article, as referring to that infinite purity of God which justly exposes to His utter dislike and disapproval every thing in whatever degree unholy and impure.

"And this infection of nature doth remain, yea, in them that are regenerated."

The word "regenerated" is here to be taken in the only sense in which the Church uses it, as synonymous with *baptized*. This proposition is levelled against an error originating with St. Augustine in the fifth century, and which has prevailed much in the Church of Rome, that baptism entirely removes the moral consequences of original sin.

Baptism is indeed a means of grace, and the divinely appointed mode of admission into that covenant with God in Christ, wherein is provided the way of safety amidst the frailties and corruptions of our fallen nature, and of ultimate deliverance from them all in a better world; and wherein is promised, as the result of faithful seeking, grace to enable the Christian to experience these inestimable blessings of the covenant. Until, however, this consummation in a better world, the miserable infection of their nature will remain to try the very best of Christians, to urge upon them perpetually renewed vigilance, care, and holy effort, and keep them in constant remembrance of the danger, should they suffer spiritual indifference to come upon them, of their yet becoming cast-aways. The "φρονημα σαρκος, the wisdom, sensuality, affection, desire of the flesh," or unspiritual part of man, "not subject," in the foul infection which sin has brought upon it, "to the law of God," that is, perpetually rebellious against that law, will still strive to subject the spirit to the same rebellion; and thus will the Christian ever have before him the most solemn calls and warnings to be true to his baptismal obligation and manfully fight against it under Christ's banner.

The Article concludes by declaring that "although there is no condemnation for them that" sincerely come up to the full import of the evangelical description of an heir of salvation, *He that believeth and is baptized*; "yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin." More or less of this remaining infection will cleave even to the best of men, during their mortal probation, and should therefore ever remind them that they are yet sinners, called to constant humility and penitence, having in themselves no ground of hope in God's pardon and mercy, and thrown altogether on His undeserved compassion in Christ Jesus His Son our Lord. Through that gracious Redeemer, however, the sincere and faithful Christian who conscientiously applies to the remedies for the sinful infection of his nature which God has provided in His Church, has a hope full of immortality. The stroke that severs his spirit from his flesh will not only remove the former from the opposing influences of the latter, but leave it to the perfect and unobstructed work of that purifying and sanctifying grace of God which fits for the rest of paradise and the triumph of heaven.

B. T. O.

For the Churchman.

New Missionary Ground.

Mr. Editor,—Not long since great efforts were made in NEW ENGLAND to extend the religious doctrines which there prevail, in the great West. The Campbellites, one of the latest developments of sectarianism, have spread themselves most extensively over the Western States. They are much concerned for the spiritual welfare of the inhabitants of New England, and mourn over their errors of doctrine and practice. They have established a Mission, and sent four Missionaries on the ground. From a letter of a Mr. Finney to Mr. Campbell, which may be considered as a sort of circular to raise funds, we learn the following facts as to the religious state of "the land of the Pilgrims"—"it is a melancholy fact, that, at present, scepticism and downright infidelity in Christianity sit like an incubus upon the moral faculties of that investigating people. The mysticism which has been cast around the simple Gospel, by teaching it in the words of man's wisdom, has at once robbed it of its charms, and produced divisions, contentions, and unholy strife, until thousands bewildered, disgusted, and overwhelmed in a labyrinth of perplexities, land upon the soul-chilling ground of materialism."

This is no doubt all true. What is the remedy proposed? Missionaries are to be sent by the followers of Campbell from Ohio to New England. They will take with them Campbell's *New* version of the Bible—Campbell's *new* doctrine—his *new* Church. They will proclaim the truth as believed by Campbell, to these benighted New Englanders—and what better off will they be after they have received them? How can New Englanders complain? These new *Christians* are but doing the same as they are. For these send their Missionaries over the face of the earth, to scatter their soul-destroying doctrines, and to overturn, if possible, the Church of Christ. The writer fully believes that New England is the best ground in the world for *Catholic* Missions, and prays that Catholic truth may there prevail to the extirpation of sectarian errors.

J.

For the Churchman.

Dear Mr. Editor,—The Brooklyn Advertiser of the 16th inst. contained the following article:

To the Editor of the Brooklyn Advertiser.

While passing the other day up Barclay street, N. Y., I perceived a noble edifice, upon which was a *cross*—on reading the Latin inscription on the tablet, I gathered that it was a Roman Catholic Church. Perambulating still farther I perceived a splendid building in Broadway, which I learnt was called Trinity Church—a *cross* is also on the top. May I ask if this church belongs to the Roman Catholics? R.

How very innocently the concluding question is put! By the very expression of the sentence any one can see at a glance the design of the author. Any thing now-a-days to give the Episcopalians a sly touch. The writer seems to be very much shocked at the idea that a Protestant Church should display from its summit the cross. I think he must be easily shocked. Was he alarmed for fear that the Roman Catholic religion would triumph over the Protestant merely because the latter had resumed its own proper emblem which the Romish Church has of late years kept to itself? I see no harm in this. For now since there is a cross on Trinity steeple, every humble Christian when he sees the emblem of his religion will think of the privileges and benefits he has received from Christ's death upon the cross. And surely this would have a salutary effect on the mind and heart of such a person. It is truly astonishing, (and none the less lamentable,) that people, who believe in "the redemption of the world by our Lord Jesus Christ," can for a moment entertain such a deep rooted objection to this token and symbol of the faith. All denominations do not feel so about it. Had Mr. R. "perambulated still further" and gone to Brooklyn, he would have "perceived" a church in Pierrepont street, belonging to, and occupied by, the Unitarians. But in all probability it would either have escaped his observation, or he would have neglected to notice it, with that peculiar tact which all sectarians have of considering that as a mole-hill among them, which among us they would magnify into a mountain. If they should erect a cross on the Pilgrim Church, now building in Brooklyn, nothing would be said, but as the Episcopalians have done it, all must join in exclaiming against it. I should very much like to hear the objections of one of this class of people, for I cannot conceive any. And it is also very surprising how far this objection has been carried. I lately paid a visit to the grounds of Greenwood Cemetery, and in all the number of monuments, tombs and vaults not one Christian emblem did I see, and I was afterwards told by good authority that there was none. The winged orb of Egypt, the inverted torch of Greece, the sculptured vase and marble urn there could find room, but no one had thought it worth while to put, upon the spot where he intends his body shall be laid, when his soul shall wing its upward flight, the emblem of Him by whose Almighty power his soul and body are to be re-united. Are people ashamed of the cross? Are they ashamed to acknowledge that as their emblem which Christ himself did not refuse to bear? Or is it that they are afraid of what the world will say? Oh, would that man would cease to fear his fellow man! I say let the scoffer scoff, and the scorner scorn if they please, yet though all others deny it, let us never deny it.

W. E. A.

For the Churchman.

Churches—Desecration.

Quorum imagines lambunt
Hederae sequaces.—*Pers.*

Mr. Editor,—Cherished sentiment, a feeling for antiquity, a holy veneration for things consecrated and approved by time, cannot be classed with the passions and affections of our Western Hemisphere.

A restless vitality, an eager desire for novelty and excitement, bid fair to sap the foundations of all our institutions, not only civil and political, but alas, religious! Whether for good or evil, this generation is in haste to cast aside "the wisdom of the aged," and few concern themselves as to what may be the result of this ceaseless fermentation of the passions. Those who love the temple of the Lord, would fain avoid the evil and corrupt collisions of the world, and retire for rest and safety within her glorious precincts. But here even, the common enemy has pressed his attacks, and it is to be feared established himself too securely under her outworks. The true catholic spirit has been assaulted with the virulence and perseverance of worldly wisdom, to the shaking of timid and unstable souls, and to the imminent hazard of the weak or wavering.

What should Churchmen do, when schism and heresy, dissent and infidelity, are leagued against them? Surely, they should not shrink from their high trust. Surely, they should not lack faith in Him, the Head, who has promised to be with them "even to the end," and who hath ordained of old, "that the gates of hell shall not prevail against them."

They will not, in the mischievous spirit of the day, agitate and strive for "things without profit," "biting and tearing one another." Neither will they introduce a fashion into their religion, nor take up the by-word of some man or set of men; but this will they do: "Pray without ceasing;" resort to the law and the testimony, the Bible and the Church, with humble simplicity, "not with man's wisdom, but of the ability which God giveth:" with brotherly love, "seeking the old paths" which our Fathers have found so safe and pleasant. Avoiding novelties, equally of *commission* or *omission*, adhering to doctrines and principles, and bowing with humble adoration to Him, from whom we have received the holy and precious mysteries. Abiding, not only by the sacred principles of our Holy Mother Church, but by her forms and usages, by her veneration for things held of old, even to her material structures, her consecrated houses, her grounds, dedicated to holy uses, and embalmed for generations in the affections of the people of the Lord.

How are these things carried out with us? Do we hold fast our professions? Do we love the brethren? Do we cling to our one holy Catholic and Apostolic Church? Do we cherish with affection her 'pleasant places?' As a nation, God has blessed us with unexampled prosperity. Do we care in proportion for the interests of his Church? He has multiplied to us houses and lands. Do we build houses and set apart lands for the glory of his name? Is it not rather that the increase of riches, the abundance of prosperity, "choke the word," and "the things that should have been to our help, prove an occasion of falling?" Does the spread of the country carry abroad the Church? Does the growth of our cities increase her? "Our glory becomes our shame." Let us take heed "lest our goods become corrupt, and our garments moth eaten;" our wealth "an occasion of falling."

Is it wonderful, if we hear of pestilence and famine, of drought and fire and storm; of individual bankruptcies and defeat of national honor?

Let us take the good city in which this paper is published, as being neither better nor worse than her neighbors. Her increase has been great—does she carry on her church accommodation? Do beautiful and convenient temples adorn her every where—and is the eye every where met with spires and Gothic beauty? Does she bear more the appearance of a Christian city, or a worshipper of mammon? With the exception of Trinity and her Chapels, what churches remain in the older and more populous parts of New York? Commerce and wealth have increased to an extraordinary degree, and the spirit of speculation has seized upon what was consecrated and should have been held sacred. The excuse is, for there is always an excuse for wrong, *valeat quantum valet*, that property is too high, and that many families have removed "up town." Property too costly for the service of God! The removal of wealthy families to other parts of the city may be an excellent reason for the erection of new and handsome churches in convenient situations; but beyond controversy this increase of prosperity is a singular cause to assign for the pulling down and desecration of temples, long since solemnly dedicated to the God from whom all benefits proceed.

Is it necessary that wealthy congregations, in a wealthy community, should barter and sell and turn to profane uses, the holy houses in which their Fathers have worshipped, and in which their own infant impressions were received? Better might it appear in the day of judgment if restrictions and curtailments were made elsewhere.

But now that the only church, for streets and squares and acres of population, has been removed, its altar thrown down, and its dishonored and rifled walls and grounds given over to be converted into museums and pleasure gardens for pagan shows, restaurants and oyster sellers, in what condition is the lower part of the city left! What shall support the Cross against mammon! Since the destruction of the house was inevitable, better had the late fire accomplished the work.

It has been said by those who feel that an apology is needed, that Trinity and her Chapels would supply the inferior wards; but let them count the people!

It is peculiarly unfortunate that spoliation should occur in the thrifty settled wards of the city, and in the neighborhood of the largest hotels, where the loss is irreparable. A church, already built and furnished, may only command in the market a small part of the sum which would be required to build it anew.

What has been done in New York has been done throughout the length and breadth of the land upon a large scale, contrasting painfully and injuriously with the policy and practice of our mother branch in England. There, in city and country, are to be seen remarkable and imposing minsters, cathedrals, churches and chapels, which bear witness to and breathe the religion of ages, and which promise to do so for all time. Noble monuments, in which England may justly rejoice, and which no true born son would barter away.

Oh, that the Lord would open the eyes and touch the hearts of all his people—"that He would bring consolation out of Zion!" "Peace be within thy walls, and plenteousness within thy palaces. For my brethren and companions' sakes, I will wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."

A DWELLER IN THE TEMPLE.

For the Churchman.

The History of Romanism; *from the earliest corruptions of Christianity to the present time. By Rev.* JOHN DOWLING, A. M., *Pastor of the Berean Church, New York.* Edward Walker, 114 Fulton street.

The "History of Romanism" is an octavo volume 8 inches long by 5 wide and 2 thick, containing 672 pages, 52 pictures, and a glossary of hard words. The cover is symbolically decorated with various architectural, historical and Scriptural designs, including one preacher, who has very much the look of an agent of the Protestant Association urging a church burner, represented with a good and sufficient torch, to the commission of a certain cis-Atlantic good work. As to the inside of the book we really cannot undertake to give any account of that: it is merely a reproduction of all the usual *ad vulgus* stories, with a spice of purely original silliness that cures the drowsiness induced by an attempt to read. Take a new argument against the authenticity of the Apocrypha for the sake of its novelty if nothing more:—

"The author of this book (Maccabees) concludes with the following words which are utterly unworthy of a person writing by inspiration: 'Here will I make an end. And if I have done well and as is fitting the story, it is that which I desired; but if slenderly and meanly it is that which I could attain unto. For as it is hurtful to drink wine or water alone, and as wine mingled with water is pleasant and delighteth the taste; even so speech finely framed delighteth the ears of them that read the story. And here shall be an end.' There is one additional evidence at least that the book is not inspired to be drawn from the silly expression just quoted that '*it is hurtful to drink water alone.*' If there were no other proof this single expression would be sufficient to show that God was not its author, especially since the investigations of total abstinence societies have proved that cold water alone, instead of being hurtful, is the most healthful beverage which can be used."—P. 484.

The delineation of Puseyism is also amusing enough, especially as it is ushered in with the recommendation of having afforded the Pope some consolation:

"This movement has generally obtained the name of *Puseyism* from the name of one of the leaders, Dr. Pusey, who in connexion with Rev. Mr. Newman and some others, commenced about ten or twelve years ago the publication at Oxford of a series of 'Tracts for the Times,' advocating the equality of tradition with the Bible, lineal *tactual* apostolical succession, baptismal regeneration, the real material presence of Christ in the Eucharist, the observance of saints' days, reverence of relics, use of crosses, wax candles, &c., and nearly all the anti-Christian doctrines and superstitious mummeries of Popery, with the single exception of the supremacy of the Pope of Rome. This insidious form of anti-Christian error though opposed with a giant's strength by a Whately and other faithful Protestants, has wormed itself into the very frame-work of Episcopacy in Great Britain; and in America, notwithstanding the faithful expostulations of such men as Milnor and McIlvaine and Hopkins and Tyng, has made considerable progress in that branch of the same Church which exists in the United States."—P. 635.

To find Archbishop Whately, a Sabellian, set down as a faithful Protestant, is after all not so droll as to be told that the "Tracts for the Times" "advocate wax-candles." Protestant Episcopalians too, to conciliate whom it is whispered the book has been expurgated and *reduced*, will be much obliged to the Berean Baptist for informing them that saints' days are Anti-Christian.

We have no time and no patience to trace out the errors of this heavy (in more senses than one) and imbecile volume. We repeat it, it is but the ordinary tissue of charges which shallow Protestant writers bring against a Church which may safely laugh all *such* attempts to scorn. The exposure and confutation of numerous gross blunders and wrong inferences we leave to any who may think it worth while.

But a word or two ought to be said on the *logical* value of such attempts as the present. No thinking person needs to be told that it is nothing, absolutely nothing whatever. If Mr Dowling and Mr. Sparry prove the Roman Church to be utterly corrupt, essentially Anti-Christ, possessing distinctively no truth whatever, and her members to be out of the pale of salvation, have they established their own position? Not one whit. They are just where they were. Something they have done;—true, but that something is only, so far forth, the rendering truth itself uncertain. Their labor is but on the side of the skeptic. To establish themselves they must argue positively. Truth is absolute; error in its essence but the negation of truth. The absolute must be upheld by the absolute: the denial of error is far from being the establishment of the true. This is a consideration quite independent of the moral effects of thus leading men to doubt without a tangible object whereon to rest.

But what is its practical value? Is it safe to employ these means, this line of argument, if it may be so called? In a word, may not the tables be effectually turned on every such attempt as the present? Undoubtedly, as the effects of the present volume may show. A Roman Catholic could retort with overwhelming force nearly as many *historical* objections to Continental Protestantism within the three centuries of its existence as have been brought forward against his own Church during the 16 or 18 commonly attributed to it. For instance, all Protestants are particularly severe upon the use of indulgences and the monstrous corruptions in Tetzel's sale of them which led to the Reformation. An antagonist would probably reply by alleging the Lutheran doctrine of Justification by Faith as a standing indulgence, only a more sweeping one than any of those which roused Luther's ire. And if the terms used in them were quoted he would probably meet them by this sweeping dispensation of the great Reformer:—"Esto peccator et pecca fortiter, sed fortius fide et gaude in Christo." "Sufficit quod agnovimus per divitias gloriæ Dei agnum qui tollit peccata mundi: ab hoc non avellet nos peccatum, etiam si millies, millies uno die fornicemur aut occidamus." "Nulla enim peccata eum [Christianum] possunt damnare nisi sola incredulitas."

Again; a standing topic of invective are the cruelties and punishments for opinion's sake which are said to characterize the Roman Church's career. To this of course would be opposed the persecutions which Protestants have inflicted whenever they have had the power, not only on Catholics but even among themselves. Calvin and Servetus, the Lutheran synod of Hamburg and the Anabaptists, the Puritans and all who differed from them will be only a small part of the set-off against Popish intolerance. Or finally, what Messrs. Dowling and Sparry gloat over, take the moral character of the Popes and their clergy and see how warmly the retort will be made. Luther's grossness, the frightful excesses of the Anabaptists, the state of morals in Sweden, and other Protestant countries down to the last scandal which has been the delight of newspaper readers, will be or might be (we hope they may *not* be) urged over and over again on the poor champions who in their zeal against Popery have quite forgotten how miserably weak and defenceless they themselves are against a resolute foe. On this topic alone it is utterly inconceivable to us how Christian men can dilate with such apparent satisfaction. There surely is no cause for exultation in bringing to light some new sin of past ages and holding it up to view in every conceivable position. Surely it is better for all to acknowledge their defects where all have sinned, and not by reviling one another to imagine their own delinquencies will be overlooked. But the small wits who delight in these railings seem to consider themselves infallible: not only History but books of devotion are ransacked for what in their eyes will aid their attempts. Mr. Dowling quotes from the "Garden of the Soul" a form of self-examination on the Seventh commandment: has he ever seen Luther's *Sermo de Matrimonio?*

In conclusion we must express a firm conviction that works like the present it is the duty of no Christian man to encourage. Valueless in point of history they add nothing to the knowledge which is to be gained only (until some impartial historian shall arise) from a careful examination of many conflicting authorities. Of even less weight theologically will they be found; it is the shallow, the half-learned, the sciolist, who thus rashly enter upon an unprovoked contest with great doctors and saints, or the needy adventurer who panders to all bad passions rather than honestly earn his daily bread. Besides it is hardly worth while to add that the Churchman desires religious teaching of quite another kind. And morally they are most dangerous. The uniformly fierce unforgiving temper which reigns throughout them, the utter absence of the faintest glimmer of love and light to relieve their dark and angry pages, the bickering spirit which their habitual study produces render them the least fitted for those who would strive to practise the law of love. Add to this the mercenary motive which seems to be at the bottom of their production (and no more malevolent spirit than this could have been displayed in the actions of the Inquisition) and it is hardly possible to conceive of stronger feelings of aversion than such books should inspire. Debate and crimination have been used for centuries with no success;—why continue the useless trial? Let the contest of Christians, of whatever name, be to excel one another in good deeds, and let mutual forbearance hide the differences which controversy alone can never heal. "That time will never come in this world when the strife of tongues and the alienation of hearts shall cease; but let us at least beseech the Prince of Peace that times of refreshing may come from the presence of the Lord—that he would vouchsafe to hide us for a little moment under the shadow of His wings until this tyranny be overpast in anticipation of that blessed time when 'they shall not hurt nor destroy in all His holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea.'"—*Newman.*

WILFRID.

A considerable portion of the legends of the middle ages, like the "experiences" of our own time, do unquestionably seem to merit the designation of childish narrations.—*Bowden.*

As the temper of the times waxed gross, as the vision of spiritual religion faded before men's eyes, both Christianity and the Christian Church became to their regards, if the expression may be allowed, materialized; and the conversion of the unearthly system of the apostolic polity into a more worldly, a more tangible scheme of monarchy, is to be traced to mental habits and modes of thought, very nearly allied to those which moulded a reverential and mysterious feeling towards the saints departed into a systematic invocation of them; and which degraded the holy and ineffable mystery of the real presence in the eucharist, into the more definite and intelligible miracle of transubstantiation. It was the cry of the favored subjects of God's elder dispensation, "We will have a king over us, that we also may be like all the nations."[*] And the papacy, rising to solitary dominion, may be regarded as a striking antitype and correspondence, under the new state of things, to the kingdom of Saul and his successors under the old. Like that kingdom, the papal autocracy presented itself as an unauthorised invocation,—a wilful human modification of a divine and heaven-appointed polity. Like that, it tended to decide, by permanent distinctions, those who had been ordained to form but one people, and, as brethren, to dwell together in unity. And like that, alas! it ultimately led the way to a Babylonish thraldom.—*Ib.*

From the (Charleston) Gospel Messenger.

Notice of the Clergy as to Funerals.

At a meeting held on the 29th July, of the Bishop and the undersigned clergy of the Protestant Episcopal Church, (being all of the parochial clergy at present in the city of Charleston,) the following preamble and resolution were unanimously adopted.

Whereas, the Burial Service prescribed by our Church is, in our judgment, a full and complete committal of the body of the deceased to the dust out of which it was formed, therefore

Resolved, That we will officiate at no funeral at which any subsequent religious services shall be contemplated.

Signed,
C. E. GADSDEN,
CH. HANCKEL,
PAUL TRAPIER,
P. TRAPIER KEITH,
ALEX. W. MARSHALL,
THOMAS C. DUPONT,
J. STUART HANCKEL,
J. BARNWELL CAMPBELL,
JOHN R. FELL.

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[*] 1 Samuel viii. 19, 20.

The Churchman.

New York: Saturday, August 9, 1845.

☞ The Editor expects to be absent from the city a few weeks, and requests that during his absence communications intended for insertion may be directed to the Rev. WILLIAM WALTON, who has kindly consented to take provisional charge of the paper. Address Mr. Walton at the office of the Churchman, 161 Fulton street.

We are happy to have the concurrence of the able editor of the True Catholic[*] in the view which we have taken of the sentence in the case of the Bishop of this Diocese. Indeed until the arguments already advanced on this subject receive some other answer than they have received, we are entitled to say that the illegality of the sentence has been conclusively proved.

To hold the sentence void, however, and authoritatively to declare it void, are different things. The former is every man's right; the latter can only be done by a power superior to that of the late Episcopal Court.

There is no tribunal in the Church superior to the Court except the General Convention; and hence we esteem it a duty to submit to the sentence until the whole subject can be brought under the consideration of this body. It is not disrespectful to the Court to entertain and express the opinion that the sentence which they have imposed is unauthorized by the Canon under which they have acted: this is a matter of private opinion which all are free to hold and express. The true way to show respect to the Court, respect to authority, is to submit to the sentence. Hence we say, Stand by the sentence; carry it out in its spirit and letter; and uphold the highest judicial tribunal of the Church until the whole subject can be brought before the General Convention.

Here one would think was ground on which the whole Diocese might harmoniously unite. We offer no opposition to the sentence; we wish to see it punctually and exactly fulfilled; and we ask those of our brethren who differ from us in respect to its legality to unite with us in the obvious duty of submission and obedience. The sentence is suspension; we wish to take nothing from it, to add nothing to it; but to let it be what the Court has made it. Our Bishop is suspended; and what we ask of his opponents is not to treat him as if he were deposed: his hands are tied; what we ask of them is not to take advantage of his weakness to entail on him further disqualifications, but to leave him in the defenceless and powerless position in which his judges have placed him. We believe the verdict unjust and the sentence illegal; but we make no resistance, no aggression, and ask only of our opponents that they will unite with us in peacefully and punctually maintaining the sentence of the Court; or if they do not choose this for themselves, that at least they will not violently interpose between us and the providence of God, and deprive us of the opportunity to practise the submission and obedience which His chastisement requires at our hands.

There are many whose unshaken confidence in the Bishop, and whose strong sense of indignation at his treatment have urged to a different course, and who have come into the measure of sustaining the sentence reluctantly, and only in compliance with a stern conviction of duty. Some who will read these remarks know that we have declined to insert in our columns communications going to show that the present was a crisis requiring us to fall back on the inherent rights of the Diocese and assert its independence of our ecclesiastical confederacy. Others again have sent us communications calling on the Standing Committee to come forward and to request the Bishop to resume his duties and to pledge themselves to sustain him in the attempt. One clergyman, in particular,—not indeed of this Diocese but of high standing and long experience in the councils of the Church,—has advocated this course, leaving it discretionary with us to publish what he had written. We mention these things before the meeting of our next Convention in order that the fact of the existence of such feelings may be known and remembered. To the best of our ability we have restrained such movements as being wrong in principle and likely to breed fierce contests in the Church. We have besought their advocates both in and out of the Diocese to sacrifice their own feelings, to forget the

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[*] Allusion is here made to an article which appeared in the July number, from which the following is an extract:—

"We deny that there can, under canon iii. of 1844, be any such thing as an indefinite suspension. Because the word suspension *ex vi termini*, imports a thing which is to terminate, and an indefinite suspension, although it may exist, can only be called into existence by express legislation. An analogy has been pointed out in the case of imprisonment,—there may be such a thing as imprisonment during the pleasure of the executive,—there has been such a thing in England;—but no court would feel itself at liberty to impose such a sentence, unless specially authorised. It could not be done under a law imposing the punishment of imprisonment generally. Yet this case is not as strong as that of suspension; for there is nothing in the word imprisonment importing limitation.

Again, indefinite suspension is the same as deposition, and the suspension of the canon is expressly distinguished from deposition. A deposed clergyman is only prohibited from performing the functions of his office until the deposition is removed by those having authority to remove it; for the acts of a deposed clergyman have always been regarded as valid, though irregular, which shows that the clerical character remains. A suspended clergyman in the case of an indefinite suspension, is in the same predicament. The ecclesiastical authority to which he is subject, that is to say his bishop, or if he be himself a bishop, the neighboring bishops, by virtue of the mutual right of visitation of which our correspondent speaks, may remove the prohibition and the suspension together. The same thing may be done in the case of deposition, as Athanasius and Chrysostom and many others have experienced. Hooker E. P. V. lxxvii. 2, 3, 4. (Vol. I. pp. 499, 500. N. Y. Ed.) vindicates the Church of England for allowing deposed clergymen to be restored. But neither in the Church of England, nor in any other Church, has a deposed clergyman ever been restored by re-ordination, which shows that the clerical character remains. It has, we know, been supposed that canon xxxix, of 1802, which prohibits a "degraded minister" from being "restored to the ministry," makes a distinction between deposition and indefinite suspension. But in the first place, it professes to do no such thing: it merely prohibits the exercise of a certain right to those who had previously the power of restoring degraded ministers: it makes no change in the nature of the punishment of degradation; if degradation and indefinite suspension were the same thing before its passage, they are the same thing afterwards, and an indefinitely suspended minister cannot be restored more than a formally deposed one. To pronounce a sentence of indefinite suspension instead of deposition, in order that the offender might, under pretext of the verbal difference, be capable of restoration to the ministry, would be, in a case to which that canon applied, an unworthy attempt to evade its provisions? In the second place, this canon does not apply to the case of a bishop for its whole tenor shows that it was intended for the case of the inferior clergy; and moreover, it is a settled rule of construction, that where a name of lower dignity is used, persons of the same general description, but of higher dignity, are not included. Lastly, we think that it would be difficult to show any constitutional authority in the General Convention to pass that canon. There is no mention in the Constitution of the punishment of priests and deacons, or of any proceeding against them, except that the mode of trying them must, under the sixth article, be instituted by the Diocesan Convention. At the time of the passage of the canon of 1832, the General Convention had not even authority to regulate the trial of bishops."

Bishop and STAND BY THE SENTENCE until the General Convention shall have defined for us its meaning and our position. This we have felt to be the course of duty and the only course which could preserve the peace and integrity of the Diocese. And we had hoped that our Low Church brethren would unite with us on this peaceful ground.

But when we speak to these brethren of peace, do they make themselves ready for peace? Would that we could answer in the affirmative; but we are sorry to say that a small pamphlet, apparently designed as a manifesto of their party and first published in their paper in this Diocese, is now actively distributed, which seeks to establish two points as the basis of action at the approaching Convention. The first point is that the Diocese is vacant and at liberty to proceed, if such be its pleasure, to the choice of a Bishop. The second is that the Convention has the right to ask the Bishop to resign.

On the former point the pamphlet is valuable; for all that is written to show that the Diocese is vacant only serves in fact to prove that the sentence is illegal, being nominally suspension but virtually deposition. The stronger and more numerous the arguments to this effect the better, for there will be use for them all when the subject shall come—as come it must—before the General Convention. On the latter point the pamphlet is declamatory and beside the mark. For the question which several of the city clergy (to whose friendly letter the pamphlet is a pretended answer) respectfully submitted to those of their distant brethren with whom they felt at liberty to open a correspondence, was, not whether the Convention had the right or were competent to originate, but whether they could "properly originate the question of the propriety or expediency of such a step" as the Bishop's resignation. It was not meant, we apprehend, to moot the question of right, but merely to express the opinion that it would be most proper, most congruous with the spirit of the Canon on the subject, and most Churchlike, to leave the matter of "resignation" exclusively to the Bishops.

We have feared from the first that an attempt would be made on the eve of Convention to rally the Bishop's opponents on one or both these points. And the event shows that our fears have been well founded. Such a movement, however, can answer no other end than to fan the flame of dissension and discord and to bring out the strong feeling which really exists in favor of the Bishop; and while we hope never to be so egregiously silly as to seek to restrain the freedom of debate or to deprive any man of his right to get a speech or sermon by heart at home and spout or preach it in Convention, we also hope that they who wish to do so may be allowed to abstain from debate, and that the friends of peace and order will be prepared, when the time comes, to manifest in a quiet and dignified way their disapprobation of every incendiary movement; to preserve the harmony of the Diocese; and, above all things, to STAND BY THE SENTENCE and do nothing by which the late Episcopal Court shall be released from an atom of its responsibility.

The *Cambria* has brought us English papers to the 17th July, but we find little of interest.

Parliamentary proceedings had ceased to engross the attention of Churchmen. The Irish colleges bill passed to its third reading in the Commons by a vote of 177 to 26 on the 10th. Both houses were soon to adjourn. The odium which Sir Robert Peel has incurred by this and the Maynooth Bill will, it is probable, manifest itself in case of a dissolution in a combined opposition to his government.

According to the English Churchman of the 17th the sentence against Mr. Oakeley had not been published in Margaret Chapel. The same paper, while on the subject in question, argues the necessity of guarding the Church of England against *all* false doctrine, and complains that no notice whatever is taken of the conduct of certain English priests in regard to the schismatical seceders from the Scotch Episcopal Church. The article goes on to urge the call for a union among the more Catholic-minded of the English Church with the view of ensuring, so far as they may, the impartial vindication of her doctrine. Had there been such an understanding a few years ago, much of the evil now deplored would, it is thought, have been anticipated. With a view to some such action a memorial we find has been drawn up, addressed to the Primate, praying that immediate steps may be taken toward the suppression of the schismatical and uncanonical proceedings connected with Scotland. How far the attempt will prove successful is, we are afraid and ashamed to think, doubtful; but in view of (to take one instance known here to the readers of certain papers) the published letter of Mr. Bickersteth approving of the course of the Rev. Mr. Hull and others, no one we imagine will deny that the attempt was called for. In this connection we will state that a sermon by Dr. Pusey preached at Margaret Chapel on the Feast of St. Peter, 1845, has been lately published.

The "secession" of the Rev. Mr. Capes, has been the occasion of much mystification. In reply to the insinuations of his vicar that it was his intention to devote the church where he had been ministering (built entirely at his own expense) to the purposes of the Roman Catholic Church, Mr. Capes has addressed a letter to the daily papers disclaiming any such intention. We learn incidentally that he was formerly numbered among the Evangelicals, and being a married man will be incapable of entering the priesthood in his new connexion.

A project is on foot for establishing a Missionary College for the education of ministers to labor in the colonial churches. The site of the ruins of the ancient Abbey of S. Augustine, at Canterbury, has been purchased by a layman (A. J. B. Hope, Esq., M. P. for Maidstone, we are led to think is the donor) and offered for this purpose. The sums already raised for the general objects of the institution amount to £39,000. The building of the principal quadrangle will commence at once.

A provisional committee has been formed, containing among others the Bishop of Lichfield, Bishop Coleridge, Archdeacon Lyall, Dr. Jelf and Mr. Hope, M. P. The officers of the College will be appointed by the two Archbishops and the Bishop of London, and its statutes are to be drawn up by the Archbishop of Canterbury. Next to Trinity College, Perth, this is the most important move towards ensuring sound ecclesiastical education, of the present century. And when we remember that from this locality the first Archbishop of Canterbury went forth to preach the Gospel throughout England, we cannot but deem it providential that now from the same spot missionaries should be sent to remote quarters of the world.

Archbishop Whately has recently delivered a charge to his clergy. It is mainly taken up with a vindication of the Maynooth grant and a sound rating of the clergy who opposed it, and is made the occasion by the "Church Chronicle" of some very plain talking to "his Grace." We shall content ourselves by extracting the last paragraph:—

"We shall only add that his Grace furnishes us with very strong corroboration of the evil of our Bishops being nominated by the political leader of the day, without any effectual check being in the power of the Church. The sooner a remedy is applied to this crying evil the better it will be for the Church and the country at large."

Dr. Russel, the Bishop of Glasgow, has also published a charge embracing the consideration of several objections commonly made to the Scottish liturgy.

At the General Meeting of the Society for Promoting Christian Knowledge, July 1st, a letter was read from the Bishop of Calcutta, while on his way to England. It contains much information in regard to the Church in Hindostan. In his own diocese there are now between 80 and 90 churches, and in 1814 there were not more than four or five. St. Paul's cathedral, Calcutta, is represented as far advanced towards completion; the spire (204 feet high) is finished and the roof is on. It is to be consecrated November, 1846.

Besides the charges referred to before, we see that others have been just delivered by Archdeacon Manning and R. I. Wilberforce.

A new edition of Spelman's History and Fate of Sacrilege, with *a continuation to the year* 1800, by two English Priests, is advertised.

Dr. Faussett has been re-elected Margaret Professor of Divinity at Oxford.

The Bishop of Colombo (Ceylon) was to start for his See early in August.

Of continental intelligence the most important item is the result of certain negotiations between the court of Paris and Rome in regard to the Jesuits. By the following extracts from foreign papers, it will be seen that the attempts of the French government have been successful:—

FRANCE.—"The Government of the King," says the *Moniteur*, has received despatches from Rome. The negotiation with which M. Rossi had been entrusted has succeeded. The congregation of the Jesuits will cease to exist in France, and is about to disperse of its own accord. Its houses will soon be closed, and its noviciates dissolved."

"This intelligence," observes the *Univers*, "for which our correspondence from Rome little prepares us, fills us with sadness. Nothing, however, can shake our faith. The Jesuits will submit to the orders of Rome. The Church of France will struggle without them as it had struggled for them. Their departure takes nothing from its rights, and adds to its duties. God will not permit its courage to be damped by trials. The movement, excited by the ordinances of 1828, was the origin of the religious renovation at which we are now assisting."

The *Journal des Debats* states, that—"The Government on witnessing the progress making by the Jesuits in France, where they already possessed twenty-two establishments, had at first resolved to enforce the laws against that order, but having constantly declared that it had only in view the real interests of religion, the maintenance of public peace and union among all citizens, the Government was anxious to prove by its acts the sincerity of its declarations, and deemed it expedient, before recurring to the rigorous exercise of its rights, to exhaust every means of conciliation and persuasion. A negotiation was accordingly opened with the chief of the Church, and confided to a member of the Royal Council of Public Instruction. M. Rossi was instructed to demand of the Holy See the suppression of the establishments of the Jesuits in France, of their chapels and noviciates, and the dispersion of the members of that order who had assembled to live in common. He, moreover, asked that those who wished to remain individually in the kingdom should re-enter the category of the ordinary clergy, and be placed under the authority of the bishops and parish priests. The Government had every confidence in the wisdom and prudence of the Court of Rome, and we are happy to announce that its expectation has been realized. The negotiation, it may be easily imagined, was attended with great and numerous difficulties. But, thanks to the enlightened mind of Pope Gregory XVI., to the wisdom and experience of his counsellors, and, we must also add, to the frankness of the General of the Jesuits, those obstacles successively disappeared, and the cause of legality, prudence, and peace ultimately triumphed. All the demands made by the French negotiator were acquiesced in, and we have reason to know that the Superiors of the establishments of the Jesuits in France have already received an order from Rome to conform to the intentions of the Holy See."

The *Quotidienne*, a Legitimist organ, and at the same time an advocate of the clerical interest, including perhaps a portion of what is called the High Church party, has a long article on the official announcement of the termination of M. Rossi's mission, from which we extract the following passage:

"Such is the catastrophe of M. Rossi's negotiations. By dint of genuflexions in the chapel of the Jesuits at Rome, he has obtained the dispersion of the Jesuits in Paris. Thus M. Guizot is as grand as the Duke de Choiseul, with this difference, that Choiseul did not count the beads of his rosary to gain the bull of Clement XIV. From the discretion of our language during the last few days, it has been evident that we have expected, if not this actual solution, at least some concessions. We were prepared by our correspondence, and in these times everything is not only possible, but even probable, when a question of violating good sense, law, and liberty is in agitation. These words ought not to be taken as contrary to the respect we profess for the authority of the Holy See and for the august person of the Sovereign Pontiff. But in this, as in all other political affairs to be decided by the power of the Pope, there is a worldly influence which cannot at all times be comprehended and judged of. This is not a question of dogma essentially touching the conscience of the Catholic; it is a Government affair, affecting only political liberty and constitutional right. There is nothing, therefore, to prevent our declaring that the Papal decision, so far as it concerns our civil state, our constitutional principles, our purely legal organization, is a fault—an enormous fault—the consequences of which must very shortly be felt either by the church of France or by the Holy See itself."

MUSICAL HISTORY, BIOGRAPHY AND CRITICISM. By GEORGE HOGARTH. *With an original Preface, by* HENRY C. WATSON. Henry G. Daggers, 30 Ann street.

In the present pleasing growth of musical taste this work will be acceptable to many. It gives a full account of the different revolutions through which music has passed from the earliest times, interspersed with biographies of eminent composers and judicious critical remarks. A little more attention bestowed on the earlier Church music would perhaps not have been out of place. For example, is not Palaestrina, "who stands at the head of ecclesiastical composers," dismissed somewhat too summarily when we take into consideration the space bestowed on more modern English composers? But after all, it would be unreasonable to find fault where there is so much to commend, and the author is always a good judge of the proportions necessary in his productions. The present edition is very cheap, but quite legibly printed.

TRAVELS OF MARCO POLO. Harpers. A cheap edition of a valuable and delightful work. It is from the English edition, by Hugh Murray, who has accompanied it with notes, and prefixed an account of the MSS., and a history of embassies to the East prior to Marco Polo. There are few we presume who have not heard of this famous traveller, and fewer still, who have as yet had the opportunity of reading him. The many who hear of him, too, are led to set him down as an idle romancer, just as Herodotus was sneered at, till German scholarship, more than 2000 years afterwards, did the "father of history" effectual justice. Marco Polo has not had to wait so long. Those who read him in the present edition will see how thoroughly Professor Murray's notes shed light on statements that only the want of more accurate information in former times rendered incredible.

"A CYCLOPAEDIA *of several thousand practical receipts and collateral information on the Arts, Manufactures and Trades, including Medicine, Pharmacy, and Domestic Economy.*" By ARNOLD JAMES COOLEY. D. Appleton & Co. 8vo. pp. 104. The first number of this work, which will be completed in six semi-monthly parts, at 25 cents each, is before us. It contains a wonderful quantity of useful information. We of course cannot judge of the value of the receipts so unsparingly given, but the character of other works of the same kind with which the enterprising publishers have favored the community, is strong enough presumption to our minds in their favor. It is well printed and illustrated.

No 7 of the "TREASURY OF HISTORY" (Daniel Adee, 107 Fulton street,) is published, concluding the history of Great Britain, which is brought down to the year 1845.

Parts 3 and 4 of "THE HISTORY OF IRELAND," by the ABBE MAC-GEOGHEGAN, have just reached us. The history is continued to the 13th century, and details with great minuteness the events prior to that period, including the spread of Christianity in Ireland. This is one of the best printed series of the day. (D. & J. Sadlier, 58 Gold street.)

REMARKS IN FAVOR OF FREE CHURCHES," by HORATIO POTTER, D.D. The benefits of the free-seat system are herein well set forth. Nothing is more cheering to us than the increasing adoption of this system in our large cities.

Stanford & Swords have issued the fourth edition of Dr. Wyatt's well known tract, "THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER.'

We have received the "TRUE CATHOLIC," and the "CATHOLIC MAGAZINE," for August. The former is a very able number.

"PRAISE AND PRINCIPLE," (Harpers,) is a tale which we have had no time to examine.

No. 34 of the "Illuminated and New Pictorial Bible" brings this edition of the Scriptures to the Book of Amos.

"Littell's Living Age," No. 64. We are indebted to the 63d number of this periodical for an interesting item of Church history, which will be found on our last page.

One is not often favored with such a trio of Sermons as is lying before us at present. The first is "The Approved Minister," preached at the opening of the Illinois Convention by the Rev. Dudley Chase. The author totters along as if not fairly out of leading strings. Nearly every word is italicised on the principle given by an anonymous author, "always underscore the weak words, for they and not the strong ones need it." E. g. "At what *time* could these considerations call for a more pressing notice than the present, when recent sad events *warn* us that not even *the highest* office and *dignity* in the Church; not even the most *commanding talents* and *influence of station*, can make amends for *moral defects*," &c. &c. Pp. 6 and 7; our friend is somewhat afraid of "a something;" party spirit it turns out to be; and forthwith he tells us that "the Christian religion and the Protestant Church (!) allow of no assumption of guilt by one sinner, to screen another from punishment;" but it soon changes to something else, for we are warned not "*even to take hold* of the thread." Exactly what the Rev. Dudley Chase is afraid of we cannot conjecture.

The Rev. E. B. Kellogg, author of the second sermon on our list, "The True Christian," preached on the second day of the Convention aforesaid, is evidently a different person from the one just considered. He walks quite alone, and we are sorry to say knows what he is doing and saying. The object of the sermon is to answer the question "What is a Christian?" It is not to be a moral man nor a baptized person (for "was not Simon Magus declared to be in the gall of bitterness soon after his baptism?") nor a member of a Christian Church, nor any of these things. What it is is tried to be answered throughout the last five pages, to which we refer those who are curious for some other answer than the one implied in the Church Catechism, "Baptism, wherein I was made a member of Christ." The sermon ends in Latin "*Nunc Deo, &c.*" Is it customary at the west to say (or intone?) a Latin ascription to—whom? "*Deo, &c.*" What is meant by *et ceteris* after *Deo?* Is there an ellipsis? If so is *Sanctis* to be supplied?

"LOVE AMONG CHRISTIANS URGED" is the title of the sermon preached before the Virginia Convention by Rev. William Sparrow, D. D., and is the third on our list. Christendom is divided into *prae*-Reformation and post-Reformation Churches. "But it is with the post-Reformation, or the Protestant Churches, that we are most concerned." It is not determinable from the context whether "we" are among the "*praes*" or the "posts," but we infer the latter, for the remainder of the sermon is taken up with explaining the duties we are under to our Protestant neighbors. Notwithstanding the urgings to love, it is plain to see in what it all ends, viz., the Shibboleth test of "common Protestantism," and the illiberality under the guise of charity cannot be concealed.

JOURNAL *of the 55th Annual Convention of the Protestant Episcopal Church in Rhode Island.*

The Convention was held on the 10th and 11th of June. Present, Bishop Henshaw, 19 of the clergy, and 36 lay delegates. Ordinations during the past year are reported to have been, deacons 2, priests 3; confirmations 73. There are four candidates for orders. No summary of the parochial reports being given, we cannot present any fuller view of the Church in this diocese.

Bishop Henshaw is, in addition to his other duties, provisional bishop of Maine. The Convention in that State was held on the 9th and 10th of July, attended by five of the clergy and 16 lay delegates. The bishop's address reports the ordination of one deacon, and the confirmation of 40 in different parishes. Baptisms 108; communicants (new 70) 495. There are 8 clergy in the diocese, and 3 candidates for orders.

"The Proceedings of the Board of Trustees of the General Theological Seminary" are published, but we are unavoidably obliged to delay till next week, some extracts which we have marked for insertion, as well as all comment on them.

The original "Proposal for founding at Canterbury a Missionary College for the Church of England," to which we have alluded in our summary of foreign news, is also postponed. We shall give it next week.

"The Fourteenth Annual Report of the Managers of the City Mission Society," we also mean to insert in our next paper.

Among the passengers by the packet, the Northumberland, from London, we are happy to find the name of the Rev. William I. Kip, rector of St. Paul's, Albany.

The Rev. Dr. Wyatt, of Baltimore, sailed for England in the last Boston steamer.

Many thanks to "A Dweller in the Temple." We shall be happy to hear from him often.

The following account of the examination at St. Paul's College, the editor, though indebted for it to another pen, very cordially adopts. The editor was present at the examination, and sees nothing to supply in the annexed account except (an omission which only one could make) a warm expression of thanks to the Bishop of New Jersey for his exceedingly impressive and appropriate sermon.

St. Paul's College.

We were present at the closing exercises of this fruitful nursery of the Church, on Wednesday, July 30th. The day was blessed with the order of Morning Prayer; the Reverend Principal, Dr. Muhlenberg, and the Rev. Mr. Odenheimer, officiating. The music was admirable. After prayers, the examination of the Classes took place; displaying most creditable proficiency in the several departments of learning. In the Mathematical Class there was a brisk competition for a gold medal. At noon, the Chapel bell was rung, when the Litany was read by the Rev. Mr. Bedell, and the Ante-Communion Service by the Bishop of New Jersey, the Rev. Dr. Wainwright reading the Epistle. After the Nicene Creed had been chanted, as set down in Merbecke's "Booke of Common Praier noted, 1550," the Bishop of New Jersey preached from those words of Solomon, "My son, give me thy heart." The whole was concluded by an anthem from the 19th Psalm, and the Prayer for the whole state of Christ's Church Militant. After dinner, which was bountifully supplied, and duly blessed, in the spacious refectory, where all, of every order, and of every age, not ungraced by the gentler sex, sat down together, the examination was resumed. Extraordinary attainments in the higher classes were here manifested. The Antigone was read with ease, accuracy and elegance; and several of the class had committed to memory the whole of the Batrachomyomachia, in the original, and in their own terse and flowing version. These exercises concluded there was an assembling of all present in one of the large halls, when the order of the students in the several classes was proclaimed, and the gold medal was presented, by the Bishop of New Jersey, to Henry Parish, of New York; to whom it had been awarded by the Mathematical Examiners. The day was most agreeably concluded by a classical and sprightly burlesque, in which all the scholars participated. Organizing themselves as a town meeting, with chairman and clerk, after the most approved model of their elders, and with more of ease and grace, a resolution was introduced, discussed, and passed, almost unanimously, that in this free republic, at this advanced stage in "the March of Mind," *Seventeen* is, and of right ought to be, the year of majority. Upon this, a Bill of Rights was brought in and adopted, and the whole thing settled to the entire satisfaction of all concerned. It was the production of a truly Attic pen, and perfectly sustained in all its parts by the young Democracy, for whom it had been written. A pleasant epilogue, to say that it was all a joke, by a most pleasing boy, (who alone of the whole school had incurred *not one disorder mark,*) dismissed an audience, as cordially delighted, and as free to show it, as was ever gathered. We should have been glad if some who affect the trade of demagogue, and seriously urge more utterly absurd proposals than these boys set forth in sport, could have been present at the spectacle. They must have felt the sting; albeit they could not but have joined the laugh. "Ridentem" *discere* "verum, quid vetat?" In conclusion, it would be difficult to express the full value of this Catholic Institution to the Church and country; or the debt which both are under to the learned, accomplished, and excellent pioneer of Christian Education, by whom it was founded, and has thus far been conducted. As a single incidental illustration, fraught with a blessing which no arithmetic can estimate, the mid-day retirement for reading the Scripture and prayers, (which at St. Paul's College is called "the noons," and is entirely voluntary,) has begun to find its way into private families, to their great comfort and edification. "In the evening, and morning, and at noonday will I pray, and that instantly."

For the Churchman.

DIED, in the City of Washington, on the 24th ult. WILLIAM JAMES, for many years a clerk in the office of the Register of the Treasury, aged 45 years.

The uniform exemplary conduct of the deceased, manifested in the various relations of life, together with an ardent attachment to the Church of which he was a zealous member, as shown by devoted efforts to promote both her temporal and spiritual interests, present such interesting traits of Christian and social character as to call for something more than a mere passing notice of his death, especially from one who enjoyed his friendship and confidence, and craves to mingle with his family and relatives his sincere lamentations for their bereavement.—The subject of this notice possessed much gentleness of manner, tempered by unfeigned meekness and sincerity of disposition, betokening a heart filled with the best charities and sympathies of our nature, which served to endear him to all his friends and associates. But prominent over these were true Christian virtues and graces, giving consoling evidence of firm obedience and resignation to the will of his God, and an abiding faith and trust in his Redeemer. These in his last moments proved his sure support and consolation, and enabled him to close his useful life on earth with confident assurance and hope of pardon and acceptance through Divine grace into the perfect peace and rest of heaven. R.

DIED, on the 4th inst. at Herkimer, N. Y., in communion with the Catholic Church, and in the hope of a joyous resurrection, ELIZABETH A. HALE, daughter of Col. M. Myers, and relict of the late Albert M. Hale.

On the 11th Sunday after Trinity Mrs. Hale was led into her father's drawing room, at her own request, to witness the baptism of a sister's child. An hour afterward seven knelt to receive with her the Holy Communion at the hands of the Rev. Mr. Livermore. Early the following morning her friends were called to her chamber. She was supported by her sister, ejaculating a brief distinct prayer to God. Amidst expressions of trust and recollections of love, her spirit like a gentle sigh escaped to Paradise. God grant us with her, and her with us, a joyous resurrection at the last day. Amen.

Clerical Changes.

The Rev. G. B. Eastman having resigned the rectorship of Grace church, Waterford, N. Y., and accepted a call to the rectorship of St. Peter's church, Oxford, and Christ church, Quaker's Farms, Conn., requests that his letters and papers may be directed to Oxford, Conn.

To Correspondents.

"Justice" and "S. M." are received.

"A Layman" will accept our thanks but we deem it advisable, for reasons which we will be happy to state to him in conversation, not to insert his communication.

Married.

In this city, July 24th, by the Rev. Dr. Cruse, Capt. PETER A. BROWN, of New York, to Miss NANCY O. JONES, of Darien, Conn.

Died.

In this city, on Wednesday, August 6th, LYDIA MARIA REINS, daughter of William S. Reins, aged one year and three months.

Calendar.

August.

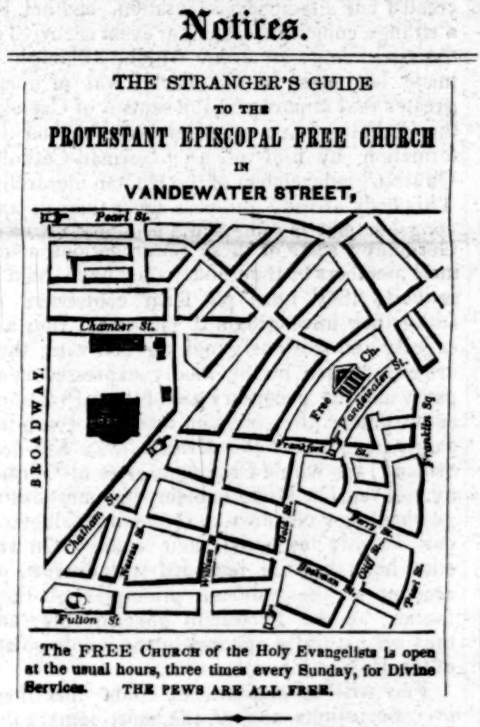
10. Twelfth Sunday after Trinity.
17. Thirteenth Sunday after Trinity.
24. Fourteenth Sunday after Trinity. St. Bartholomew the Apostle.
31. Fifteenth Sunday after Trinity.

September.

7. Sixteenth Sunday after Trinity.
14. Seventeenth Sunday after Trinity.
17. }
19. } Ember-Days.
20. }
21. Eighteenth Sunday after Trinity. St. Matthew the Apostle.
28. Nineteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

THE STRANGER'S GUIDE
TO THE
PROTESTANT EPISCOPAL FREE CHURCH
IN
VANDEWATER STREET,



The FREE CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A stated monthly meeting of the Board of Managers of this Society will be held on Monday evening next, 11th inst., in the Sunday School Room of St. Clement's Church, at 7½ o'clock.

Aug. 9. THOS. P CUMMINGS, Rec. Sec'y.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—A regular meeting of the Board of Managers will be held at the Church Depository, No. 20 John street, on Tuesday afternoon, the 12th instant, at 5 o'clock. WM. H. BELL, Sec'y.

New York, Aug. 9, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The Board of Trustees will hold their regular meeting at the Church Depository, on Tuesday afternoon the 12th inst., at half past 5 o'clock.

DAVID HUBBEL HOYT, Sec'y.

New York, Aug. 9, 1845.

☞ The Ladies of St. Paul's church, Tompkinsville, will hold a Fair in the basement of the church, on Wednesday and Thursday, the 13th and 14th inst., for the purpose of disposing of Fancy Articles and Refreshments.

Either of the above days proving stormy, the sale will take place the first fine day after. Aug. 9.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 6 P. M.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

ST. SIMON'S CHURCH, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. CRUSE,
June, 1845. 21 First Avenue.

Acknowledgments.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his last report of the 29th ult, has received the following sums:

From Rev S Reed, Grahamsville, S C, for China $36 36; S S St Paul's ch, Norfolk, Va, per C S Rowland, Esq, for education of Ann D Miller, Africa $10; Ladies Miss. Asso. St Helena's ch, Beaufort, S C, for Greece $97; Monthly Offering St Paul's ch, Albany, per Rev V Bruee $13; Theo. E Wilcox, Esq, Rec'g Agent Calvary ch, Rochdale, Va, for Africa $1; Trinity ch, Newark, N J, per Rev M H Henderson, for Constantinople $28 76; Through Rev S Hazlehurst—Mrs Wadsworth, Geneseo, N Y, for Africa $5; Mrs Hale, Geneva, N Y, education of a child, Africa $20. Total $221 12.

J. SMYTH ROGERS, Treasurer,
New York, July 29, 1845. 69 Wall-st.

DOMESTIC MISSIONS.—Since his acknowledgment of the 23d of July, the Treasurer has received the following contributions:

From Anonymous $10, Zion ch, Pontiac, Mich $2, Rev P R Minard, St Johns, Mo $0, Trinity ch, Natchez, Miss, per A P Merrill, Esq, $30 32, Interest on Kentucky Bonds $300, Mite Box of Dr. Abercrombie, of Miss, for Ark. $15, St John's ch, Stamford, Conn, $18 87, Offerings of St John's, Waterbury, Conn $100, S S Teachers and Scholars, Rockville, R I, per Rev T L Randolph $14, Monthly Offerings St Paul's, Albany, per Rev V Bruce $20, Grace ch, Camden, S C $6 50, Through E Wilcox, Rec'g Agent in Pa, from Female S S Gloria Dei ch $19, Male do do for Bishop Freeman $7, from W P D $10—$36; from J P $10, Through R Appleton, R A in Mass. Christ ch, Boston $2, St John's ch, Charleston $5 54, St Peter's ch, Salem $17 50, Trinity ch, Bostpn $137 50, Member of St Stephen's ch, Lynn $10—$173 54; St Stephen's ch, Portland, Me, Rev J Pratt, rector, for missions in the west $13, Through N R Middleton, Esq. R A in S C, Mo, Miss, La, Charleston $14 25, St Philip's $70, St Michael's Ch Offerings $30 87—$115 12. The following sums have been received for the mission to the Jews in this city since the meeting of the Board—St. John's ch, Brooklyn L I $35, St Mark's, Williamsburg $4 82, Family Mite Box, Bangor, Me, $2, Young Ladies Benevolent Society of St Luke's, Rochester, N Y $25—$65 85.—Total $929 17.

THOMAS N. STANFORD, Treasurer,
July 23, 1845. 139 Broadway, New York.

Just Published

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." 1 Pet. iii. 15.

By Rev. N. S. Richardson, A. M., author of 'Reasons why I am a Churchman,' &c.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.

New York Gallery of the Fine Arts.

THE Exhibition of the Pictures and Engravings of this Institution is now open to the public, at the Rotunda in the Park, (lately occupied by the Post Office.) Entrance from the Park.

LIFE MEMBERSHIP ONE DOLLAR—to non-members, single admission 25 cents.

The Rooms will be open daily, from 9 A. M. until sundown.

Those holding Scrip Certificates can obtain Certificates of Membership at the door, as heretofore. a9–3tx

A LADY accustomed to teaching, wishes to engage as Governess in a private family; or as Companion to a Lady. A pleasant house is her first object, salary being a secondary consideration. Testimonials satisfactory. Address "A. D.," post paid, at this office. ☞ No objection to a Southern or Western residence. Aug. 9—3t

MOUNT WASHINGTON COLLEGIATE SCHOOL, 43 West Washington Place, under the care of Messrs. HUBBS & CLARKE, will re-open on Thursday, the 4th day of September. Aug. 9—5t8

NEW BOOKS.—The Dictionary of the Church. By Rev. Mr. Staunton. Third edition.
The Doctrine of the Cross. With an Introduction by the Rev. John Dowdney, M. A.
Reprint of the Journals of New York Conventions from 1785 to 1819.
History of the Episcopal Churches, No. V. Containing two splendid steel Engravings. 25 cents. Just issued.
Saul: A Mystery. By Rev. A. C. Coxe.
Wainwright's Family Prayers.
Also, a general assortment of Theological, Classical and Miscellaneous works, Stationary and Fancy Articles. HENRY M. ONDERDONK & CO.
Aug. 9. 25 John street.

A HOMILY FOR THE TIMES.—The Lofty and the Lowly: a Sermon for the Eleventh Sunday after Trinity. By a Presbyter of New Jersey. Price 12½ cts. Just published and for sale by
STANFORD & SWORDS,
Aug. 9. 139 Broadway.

THE PARTING SPIRIT'S ADDRESS TO HIS MOTHER. By William Edward Wyatt, D.D., Rector of St. Paul's parish, Baltimore. A beautiful 18mo. paper gilt. Price 12½ cts. Just published by
STANFORD & SWORDS,
Aug. 9. 139 Broadway.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The regular Academical year will commence on the 1st of September, after the Summer Vacation.

The number of Pupils being limited in the *Day School*, vacancies will be filled as they occur.

For *Boarders* and *Day Boarders* who are entirely distinct and separate, applications will be received at any time.

TERMS—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

Latest English Theological Works,
IMPORTED AND FOR SALE BY
WILEY & PUTNAM, 161 BROADWAY.

HUBERT'S Defence of the Church of England,	$1 25
Religion at Home. 1 neat vol. 18mo.	0 75
Thompson's Popular Lectures on Ch. of Rome,	2 25
Biley's Supplement to Horæ Paulinæ,	2 25
Van Hagen's Exposition on Book of Job,	1 88
Lectures on Foreign Churches,	1 50
The Backslider's Mirror, by Byam,	0 88
Ewald's Missionary Labors in Jerusalem,	1 50
The Pulpit, vol. 47,	2 25
Passages from the Life of a Daughter,	1 00
Burton's Ecclesiastical Lectures, new edition,	4 50
Ireland, and her Church, by Dean Ardagh,	3 50
Remains of the Bishop of Meath,	5 50
Practical Sermons, vol. 1,	3 00
Henderson on the Minor Prophets,	5 00
Warter, on the Prayer Book,	2 25
Tait's Meditationes Hebraicæ, 2v	7 50
Dr. Balmer's Lectures and Discourses, 2v	5 00
Times of Daniel, by Duke of Manchester,	4 50
Dr. Arnold's Miscellaneous Works,	4 00
Church Missionary in Western Africa,	4 00
Oxford University Statutes, by Ward,	2 50
Studies on the New Testament, 2v	4 50
Priests, Women, and Families, by Michelet,	2 75
Voices of the Church in Reply to Strauss,	4 00
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Payne's Lectures on Original Sin,	3 50
Preston's Ecclesiastes, 1v 8vo.	3 25
Chronicon Angliæ Petriburgense,	1 75
Reinhard's Family Discourses,	2 50
Mountford's Martyria, 1v	1 88
Rev. T. T. Smith, on the Sacraments,	1 00

August 2—tf

Standard English Theological Works
Imported and for sale by D. APPLETON & Co.
200 Broadway.

DR. ISAAC BARROW'S Complete Works, best edition, 8v......$24 00
Archbishop Bramhall's Works (n. ed.) 4v ready.
Bingham's Compl. Works, with quotat'ns, n. ed 9v $30
Bishop Bull's do 8v $22.
Dr. Edward Burton's do 5v $16.
Venerable Bede's do edited by Giles, 12v $34.
Bishop Beveridge's do, new edition (4v now ready.)
Rev. W. Bridge's do (new edition) 5v.
Burton's Lectures on Ecclesiast. History, n. ed. 1v $4.
Dean Comber's Compl. Works, new ed. 7v $14.
Collier's Ecclesiastical History, new edit. 9v $25.
Cave's Lives of the Fathers, 3v. $6, do Apostles, 1v $2.
Do do Primitive Christianity, 1v $2.
Archbishop Cranmer's complete works, 4v $14.
Dean Grave's do do 4v $10.
Bishop Horseley's do do 8v $24.
Bishop Hall's do do 12v $36.
Bishop Hurd's do do 8v $8.
Hammond on the New Testament, 4v new ed. $10.
Hole's Discourses on the Liturgy, 4v $12.
Lardner's complete works, 10v $22.
Dean Jackson's do do new edit. 12v $30.
Leslie's do do 6v $16.
Library of the Fathers (translated) 19v now ready.
Morning Exercises at Cripplegate (new ed.) 6v.
Bishop Reynold's complete works, 6v $14.
Palmer's Origines Liturgicæ, 4th ed. enlarged, $5 50.
Parker Society Reprints of Works of the Reformers 15v
South's Sermons, new Oxford edit. 5v $15.
Do do Edinburgh edit. 2v $5 50.
Dr. John Scott's complete works, 6v 8vo $16.
Bishop Sherlock's do do 5v 7.
Stillingfleet's Origines Sacræ, 2v $4 50.
Do Vindication of Archb. Laud's relation of a Conference, &c. 2v new edit. $6.
Bishop Saunderson's Sermons, 2v 8vo $4.
Archbishop Tillotson's Works, 10v 8vo $15.
Simeon's Works, 15v 8vo $18.
Bishop Van Mildert's works, 6v 8vo 18.
Bishop Warburton's works, 13v $26.
Wall's History of Infant Baptism, 4v $12.
Waterland's Complete Works, 6v 8vo $20.
Bishop Jeremy Taylor's complete works, 3v
Patrick, Lowth, Arnold, Lowman and Whitby's Commentaries, new edit. 4v.
Poole's Annotations on the Bible, new edit. 3v. [A2

NEW DEVOTIONAL WORK.—D. APPLETON & Co. have recently published—
The Cross of Christ, or Meditations on the Death and Passion of our blessed Lord and Saviour; edited by Walter Farquhar Hook, D.D., Vicar of Leeds. 1v 16mo, 63 cents. July 19.

For the Churchman.

Songs of the Fathers.

No. 4.—Irenaeus.

A hundred years of conflict passed away—
And for dear Holy Church the martyr blood
Had been poured out as freely as the flood
Of rain-drops on a sultry summer's day—
When lo! another champion came to stay
Christ's enemies—and Irenaeus stood,
Fighting most valiantly for greatest good,
Armed in the majesty of Truth's array.
Foremost to plant the cross in heathen lands,
Lyons' blest Bishop toiled in holiest might,
Unweariedly, and firm, to loose the bands
Of Superstition—and for that dread night,
Came highest meed from the Redeemer's hands—
The brilliant martyr crown of life and light.

Pierrepont Manor —. M. S. B.

The Communion of Saints.

Acts xii. 15.

They whose course on earth is o'er,
Think they of their brethren more?
They before the Throne who bow,
Feel they for their brethren now?

Yea, the dead in Christ have still
Part in all our joy and ill;
Keeping all our steps in view,
Guiding them, it may be, too.

We by enemies distress'd,
They in Paradise at rest;
We in danger every hour,
They let loose from danger's power.

We the captives,—they the freed,—
We and they are one indeed:
One in home, and one in love;
We below, and they above.

Those whom space on earth divides,
Mountains, rivers, ocean-tides;
Have they with each other part?
Have they fellowship in heart?

Each to each may be unknown,
Wide apart their lot be thrown;
Differing tongues their lips may speak,
One be strong and one be weak:

Yet in sacrament and prayer,
Each with other hath a share;
Hath a share in tear and sigh,
Watch, and Fast, and Litany.

With each other join they here
In affliction, doubt, and fear;
That hereafter they may be
Joined O Lord, in bliss with Thee.

Now our hearts and voice we raise,
And partake of angels' praise;
Rendering worship, thanks, and love,
To the Trinity above!

Rev. J. Mason Neale.

From the English Churchman.

Ronge, Czerski and the German-Catholic Church.

NO. I.

The exhibition of the "Holy Tunic of our Blessed Saviour," at Treves, has been made the occasion of an excitement as unprecedented as it was unexpected, and which has now lasted many months, and been attended with very momentous and lamentable consequences. It has called forth a new Reformer, a "second Luther," the founder of a new sect. Ronge and the German Catholic Church is the theme that fills every mouth. From the Baltic to the Alps, in the royal palaces of Dresden or Berlin, and in the humble cottages of Swiss vallies; in the lecture rooms of Königsberg or Bonn, and on the busy exchange of Frankfort or Hamburg, it is Ronge, who during the last six months has occupied the universal attention. Booksellers' shops are filled with pamphlets, on the title-page of which stands Ronge's name; printshops are decorated with Ronge's picture; honest burghers, who pride themselves on being good Protestants and haters of priestcraft, smoke pipes on which are displayed Ronge's features; writers of dull comedies insert a few allusions or a song in praise of Ronge, and the theatres are shaken with the plaudits of admiring multitudes.

At the first glance one would think that there is prevalent a wonderful zeal for religion and doctrinal truth, and that men believe that Ronge has powerfully advanced the cause of both. No such thing: these good people bestow their applause in a theatre—they are never seen to give their prayers in a church—they subscribe towards presenting a silver bowl or goblet to Ronge; they suffer those of their own confession to live as heathens rather than contribute towards supplying them with the ministrations of religion.

What then is the charm? what is the cause of this excitement? It is the triumph of Rationalism. Already, in anticipation, do they see the power, which alone during so many years has stemmed the tide of infidelity, the power of the Catholic Church, swept away by the increasing current; already do they behold the time, when Ronge and Czerski, and their church, will be thrown aside and forgotten, and Germany will be *one* in irreligion and indifference. Nor, to a certain extent have they miscalculated; for, even now has the confession of faith promulgated by Czerski been abandoned for one drawn up, it is said, by Bruno Bauer, the ultra-rationalist author of the "*Critique of the Gospels;*" even now have hymns been introduced, the compositions of Heine, the infidel leader of the most democratic section of the school called "Young Germany."

It is the Catholic Church, standing in the midst, like a firm pillar with a warning inscription, which has been the great safeguard of Germany. Though the Protestants have ridiculed and despised her superstitions, yet by them have they been preserved from the lowest depths of unbelief. It is a fact that when the long processions of weary pilgrims were wending their way from distant parts of Germany to the exhibition of the tunic at Treves, many hundreds of peasants from the Protestant villages through which they passed, were so moved by the sight of their evident faith and joy in believing, that they joined the throng of the faithful, and fell like them on their knees before the solemn spectacle. They returned to their homes as good Protestants as they went; but assuredly their general idea of the value and necessity of religious belief was strengthened; and this is just the influence which the Catholic Church exercises in Germany, and which is so hateful to the enthusiasts of rationalism. Therefore did they so eagerly hail the school of Hermes, which the interdict of his writings by the Pope has annihilated; and, therefore, have they welcomed with such frantic joy the apostacy and schism of Ronge; for they well knew that any open attack from themselves would strengthen rather than injure the cause of Rome.

But, after all, what has Ronge written which deserves such extravagant applause? what has he said which has not been said hundreds of times, not only by Protestants, but also by Catholics? The exhibition of relics is no new abuse in the Church of Rome, nor has it now for the first time been objected to. In this particular instance, as it was a more interesting relic and but seldom exhibited, a larger concourse of people than usual was collected; but there was no doctrine involved, no custom instituted, which Ronge and his followers were not well acquainted with, and had not themselves practised. What then was his famous letter? a violent philippic against Bishop Arnoldi. Why charge him with fraud and imposture, with encouraging immorality and crime, with robbing the fatherless and the widow of their slender means? These accusations are sufficiently refuted by the fact that they proceeded, not from one of the Catholic priests of Treves or of the Rhenish provinces, not from a layman who had witnessed what he condemns, but from one, (already under suspension for erroneous teaching,) dwelling in a remote village at a distance of several hundred miles. But no matter how false or absurd these charges, no matter how stale and oft-repeated the objections, they were capable of being made the occasion for getting up an excitement against the Catholic Church, and were therefore eagerly seized upon by all those who long for her downfall, and were used by them for the promotion of their own ends.

The schism of Ronge would, however, have created but a temporary sensation, had not, by a strange coincidence, another event occurred at the same time; an event which, although it made less noise in the world, was of much greater real importance, the schism of Czerski, the Catholic priest at Schneidemuhl, and the formation by him of a "German-Catholic Church," independent of the Roman hierarchy. This body already numbers more than twenty congregations in some of the principal towns in Germany; some of these congregations count their members by thousands; they have held a council; they have put forth confessions of faith; they have ordained ministers; they are eagerly and zealously making converts; they are encouraged by the loudly expressed sympathy and the pecuniary aid of their Protestant countrymen; they have on their side, (with the single exception of the *Evangelische Kirchenzeitung*) the whole Protestant press of Germany. Even Dr. Bretschneider, the most distinguished, after Neander, of German theologians, has warmly espoused their cause. On the other hand they are regarded with distrust, on account of the political principles of their friends, by the Protestant governments; and they are naturally opposed by the whole power of the Roman Church.

Few will be disposed to doubt that these events constitute one of the most remarkable chapters in the ecclesiastical history of the present age, pregnant as it is with matters of stirring interest. Hitherto only detached portions of the history of these occurrences have been made public in England; and it is to be feared that many of these have appeared in such a form as to convey very erroneous impressions. We will endeavor therefore to lay them before our readers very shortly, in a connected narrative, and thus enable them to judge of the present position and future prospects of the newly-founded "German-Catholic Church."

From the English Churchman.

We have received the following letter from a Correspondent, and as we have no reason to suppose that it indicates sentiments and feelings altogether singular in the present day, and as we believe the writer to be an earnest-minded and zealous young Clergyman, we have printed the letter in this place for the purpose of making a very few brief observations upon it:—

"Monasteries."

"Sir,—Some time since a paragraph went 'the round of the papers,' stating that it was the intention of certain pious individuals to endeavor to establish the order of the 'Sisters of Charity' in connexion with the Anglican Church, as also to open a Monastery for those among us, both Clerks and laics, who are anxiously pining to spend the rest of their lives in the service of God, imitating the blessed example of St. Anthony and other Holy men. My purpose, in addressing you this morning, is to inquire whether any such institutions have been opened, and, if so, *where*,—as I have the pleasure of knowing two or three who are so impressed with the *love* of *solitude*, that I am fearful they will be induced to apostatize to our fallen, but yet beloved Sister, Rome, for the sake of taking the Vows of Holy Charity.

"I am, Sir, your obedient servant,

"A Catholic.

"Feast of the Trans. of St. Edward
K. and C., 1845."

We have long lamented, in common with many sound Churchmen, the want of institutions among us where earnest and zealous Christians—either men or women—who have no duties to bind them to that position in which it has hitherto pleased God to place them, might combine for the purpose of practising a more ascetic piety, and for ministering more systematically and effectually to their poor and afflicted brethren in Christ. And we shall be always ready to give our best assistance to promote the foundation of institutions keeping these objects in view, provided they be placed under the superintendence of the Bishop of the diocese.

But it appears that, even supposing this want to be adequately supplied, the persons to whom our Correspondent alludes, would be still left "anxiously pining." And for what? "To spend the rest of their lives"—in "Solitude!" Now, at the risk of being accused of levity—but in all earnestness—we must mention a plain fact, within our own experience, that whenever we have heard of young men or young women "pining for Solitude," we have very generally heard, soon after, that they were very comfortably married!

Whatever may have been the circumstances which, in former times, justified certain blessed Saints in leading a life of Solitude—God forbid that we should say they were not justified—we apprehend that, in our day, when so much ignorance, vice, poverty, misery, and sorrow prevails on all sides, Solitude, except in very peculiar cases, is selfish and sinful. Christian men and women must be up and *doing*. If they have no duties at home, or among their kindred and acquaintance, they have duties abroad, among the ignorant, the poor, and the afflicted. Although they may, and must imitate their blessed Master in His retirement, they must be no less careful to imitate Him in His *labors* of love among men. It was not until He had taught and fed the multitude that our blessed Saviour "went up into a mountain apart to pray."

That the pining for Solitude to which our Correspondent alludes is not only morbid but deeply sinful, is evident from his apprehension, that if that object be not gained, apostasy from the Church of their Baptism will follow. Now what devout men, what pious women, what sound Catholics ever apostatized from the Church in which God had placed them, because that Church had not provided for their being alone—for their being placed in that state which God has declared "*is not good for man?*" We entreat our Correspondent to use his authority, as a Minister of Christ, and to "rebuke sharply" any of his parishioners—be they "young men or maidens, old men or children," who show any signs of presumptuously treading under foot the Church of their Baptism in order that they may follow after their own wayward and idle fancies. Let him remind them that

> "We need not bid, for cloister'd cell,
> Our neighbor and our work farewell,
> Nor strive to wind ourselves too high
> For sinful man beneath the sky.
>
> "The daily round, the common task,
> Would furnish all we ought to ask;
> Room to deny ourselves; a road
> To bring us, daily, nearer God."
>
> *Christian Year.*

And let him set them to *work*, to do their duty at home, if they have duties there, and if not, to teach some poor child—to visit and work for some poor sick or infirm person: let him, if he has not already done so, give them daily services in the Church, and set the Church door open, that they may retire "apart to pray" as opportunity serves; and, if they be really earnest, zealous, and industrious in their Master's service, they will no longer "pine for Solitude."

Surely it must be a slip of the pen to say that "pleasure" is felt in "knowing two or three who are so impressed with the love of Solitude," that he is "fearful they will be induced to apostatize" to Rome "for the sake of taking the Vows of Holy Charity." We adjure our Correspondent to analyze and test the feelings, the principles, and the motives of these "pining" parishioners; for we strongly suspect that he will find them infected with that morbid sensitiveness which leads enthusiastic, restless minds (but idle bodies) to imagine that they are aiming at something very pure and holy, when, in fact, they are clearly neglecting and evading the plain duties of their station, and shrinking from those trials which it is their duty to meet with a good courage. They would, in fact, have the Crown without the Cross, or, they would fain choose their own cross. There may be something very ecstatic in the piety of such persons, but there is also much that is essentially presumptuous, selfish, and indolent.

Mr. Macaulay and the Church of Ireland.

Mr. Macaulay, in a late speech in the House of Commons, made a fierce attack upon the Church of Ireland, which is thus very summarily disposed of, by one who writes as having authority:

The "index learning" of some of the Edinburgh Reviewers is matter of history. Mr. Sidney Smith confessed that, forty years ago, when they wanted a peculiarly alarming motto, they stole it from some such place as the top of an essay in the Spectator, (an edition we presume, with translations underneath.) "Not one of us," said he, "had read a line of Seneca." Another illustration of the profound learning of a portion of these gentlemen was given in the house of commons on Wednesday evening. Mr. Macaulay, who is in great esteem at "literary institutions" and mechanics' clubs for breaking history into Ossianic prose, asserted that it was not till a hundred and fifty years after the establishment of the Irish Church that the Scriptures were translated into Irish, and that then it was done, not by any of their "lazy prelates," but by Robert Boyle. Now, as Mr. Macaulay has had the modesty to measure himself against Mr. Croker in the matter of dates, and thinks he acquitted himself so well that he republished his effort lest posterity should lose the edification it contains, he cannot object to a little inquiry. The reformation, then, began in Ireland when George Browne was promoted to the see of Dublin in 1535. In 1571, (thirty-six years after,) Queen Elizabeth sent into Ireland a printing press and *Irish* types, "in hope that God in mercy would raise up some to translate the New Testament into their mother tongue." Nicholas Walsh, Bishop of Ossory, (one of the "lazy prelates,") immediately began the translation, but soon after died. The work was then taken up by William Daniel, Archbishop of Tuam, (another of the "lazy prelates,") *who completed the work and published it, and at the same time an Irish version of the "Book of Common Prayer," A. D. 1602, just sixty-seven years after the commencement of the Reformation.* Another of the "lazy prelates," Bishop Bedell, (perhaps Mr. Macaulay may have heard of him,) attained the Irish language at the age of *fifty-seven*, and translated the "Old Testament," which he finished in 1631. *Now, the little glimmering of fact on which Mr. Macaulay founded his most disgraceful blunder was this, that for the publication of Bedell's translation Robert Boyle caused types to be cast.* And in the face of what difficulties did these Irish Protestant Bishops achieve this? In the face not only of the policy of the time, which went (like the policy of our early Norman kings) to force the English language on the people, but also in the face of an act of Parliament passed before Lord Leonard Grey, in Dublin, in 1537, two years after the appointment of Archbishop Browne. This act was called the Irish Act of Uniformity, (we can scarcely expect of Mr. Macaulay that he has ever heard of it,) and it commanded that "spiritual promotions should only be given to such persons as could speak *English*," and that all clergymen should be bound by oath "to endeavor to learn and to teach the *English* tongue, and to preach the word of God in *English*." Thus, so far from the prelates being adverse to or apathetic about the translation of the Bible, it was by prelates only translated, and that at a time when a mistaken policy was discouraging entirely the use of that tongue. Did Mr. Macaulay ever hear of *ignorantia crassa?*—*Britannia.*

Saxon-English, the Style for the Pulpit.

The style of the pulpit with us should be Saxon-English. Such a style is distinguished for simplicity and force. Its language is that which is used by common people, and in fact it is the common every day language of the more enlightened classes. It is a natural, straight-onward style. It conveys the ideas of the speaker to the hearers in the shortest way, in a straight line. No effort is required to ascertain the meaning of the language, or trace the ideas through a circumlocution. The ideas alone are the objects of attention. They so stick and pierce the mind, that it must feel and think to some purpose. "In all cases," says Mackintosh, "where we have preserved a whole family of words, the significancy of a Saxon over a Latin term is most remarkable. 'Well being arises from well doing,' is a Saxon phrase, which may thus be rendered into the Latin part of the language—'Felicity attends virtue,' but how inferior in force the latter!" In the Saxon phrase, the parts or roots, being significant in our language, and familiar to our eyes and ears, throw their whole meaning into the compounds and derivations; while the Latin words of the same import, having their roots and elements in a foreign language, carry only a cold, conventional signification to an English ear. The preacher addresses all classes. He needs a style that shall not be offensive to the man of letters, or unintelligible to others. Saxon-English is adapted to both the higher and the lower classes. For, distinguished as it is for simplicity and force, it is by no means deficient in taste. The style of some of the finest productions in English literature is almost pure Saxon. The best specimens of English verse are monuments of Saxon simplicity, majesty and beauty. No hearers, but those of a morbid taste, can prefer any other to a pure Saxon-English style. It is best adapted to please, as well as to profit even the most cultivated and refined. But were it not so, Saxon-English should be the style of the pulpit, except in some very rare cases; for such is the language of the great mass of hearers. The preacher can meet their wants and wishes in no other. He must speak to them in plain, simple, and forcible Saxon-English, their mother tongue. Thus will he convey his ideas into their minds and hearts, and lodge them there. Saxon words are the goads of our language, and the wise preacher uses them. His style bears no resemblance to that of the following quotations from the Rambler, that fountain from which streams of corruption have flowed into the English language. "Experience soon show us the tortuosities of imaginary rectitude, the complications of simplicity, and the asperities of smoothness." "Incorrupted minds will always feel some inclination towards exterior acts and ritual observances." "The delay of blooms and fragrance, of verdure and breezes, is for the most part, liberally recompensed by the exuberance and fecundity of the ensuing seasons." "It is well known that exposed to a microscope, the smoothest polish of the most solid bodies, discovers cavities and prominences; and that the softest bloom of roseate virginity repels the eye with excrescences and discolorations."

A Latin Hexameter Machine.

One John Clark, late of Bridgewater, and now of Paddington, for thirteen years has been occupied, as it would seem, from the mere sport of the thing, and in a spirit of indifference as to what might be its subsequent use, with the invention of a machine for composing hexameter Latin verses. The invention is stated to be less difficult of realization than might have been expected. The rules of verse, Mr. Clark tells me, the measured syllables and the measured time, of dactyls, spondees, trochees, &c., which act as fetters of confinement to the writers of verses and much increase their difficulties, have an opposite effect when applied to a machine;—it being much more practicable to construct one for composing verse than for composing prose. The problem may be compared with that of forming an indefinite number of geometrical figures by a machine; Sir David Brewster succeeded in doing this in *The Kaleidoscope*; and it is this principle, carried out, which the Latin Hexameter Machine illustrates. It is capable of composing about one verse a minute. The actual verses produced in my presence are the following: each, it will be perceived, is complete in itself, and independent of the other:—

—⏑⏑ | —⏑⏑ | —— | —— | —⏑⏑ | ——.

1. Horrida sponsa reis promittunt tempora densa.
2. Sontia tela bonis causabunt agmina crebra.
3. Bellica vota modis promulgant crimina fusca.
4. Aspera pila patet depromunt prœlia quædam.
5. Effera sponsa fere confirmant vincula nequam.
6. Barbara tela reis præmonstrant nubila dura.
7. Horrida vota bonis progignunt jurgia crebra.
8. Sontia castra modis prositant somnia fusca.
9. Trucida regna quidem conquirunt opera cara.

Such are the verses, the mechanical nature of which is evident by their all belonging to the same grammatical formula and scansion. The exterior of the machine resembles in size and shape a small bureau book-case; in the frontispiece of which, through an aperture, the verses appear in succession as they are composed. Since its completion it has never, I understand, repeated the same; and, being capable of several millions of changes, such an occurrence is not likely to happen. Moreover, though the visible display of the line is effected simply by mechanical movements, the conception of it is not mechanical, but "essentially an imagination only, partaking somewhat of the nature of an arithmetical infinite series." Each verse is conceived at the precise moment of time when its corresponding geometrical figure is produced by the Kaleidoscope in the machine; every identical verse, with its corresponding figure, and every figure with its corresponding verse. Nor can it by any possibility be otherwise. So much for Mr. John Clark's Latin Hexameter Machine. As I have said, I do not see its immediate utility; but, as something curious, it is, perhaps, entitled to take place with Babbage's Calculating Machine, and inventions of that class.—*Correspondent of the London Athenæum.*

Thinking of the Dead.

The times seem to get more worldly. The world is all around us, and open before our eyes. It is a scene of care and fretfulness, full of tears and misery, of business, and of selfishness; every man making haste to be rich, and one man's fall only making way for another man's advancement. Day by day it is sinking deeper and deeper in that covetousness, which is idolatry in Scripture language, though men may call it by the fairer phrase of commercial prosperity. It never stops a moment. The sound of its going is perpetual, day and night, like the throng of a crowded city. It is never out of our ears, and the sight of its populous multitudes makes us dizzy, and sick, and confused, as we watch them hurrying up and down the various paths of life, hot and weary, jostling and being jostled. What time have they to think about the dead? how should quiet serious thoughts find way into hearts so full of worldly things? But a churchyard is a most unworldly place; like a cool and shady seat by fresh clear fountains, where all things tell of another world, of death, of heaven, of eternity. We have not lost the dead. Death is but a word. They have not really died. They have only gone to live in another place. And we ourselves never go to the Lord's altar without blessing God for all those who have departed thither in His faith and fear. Surely, if we thought more about them, if we did not let the world break in upon our serious meditations with its vain and idle fashions, we should realize more than we do of the communion of saints. Our thoughts would be so high and heavenly, that earthly things would seem mean and worthless in comparison of them. They would be like messages to us from another and a happier world, all full of peace and spiritual consolations.—*Rev. F. W. Faber.*

Just Published by
STANFORD & SWORDS, 139 Broadway,

WAINWRIGHT'S FAMILY PRAYER—An Order of Family Prayers for every day in the week, and for the Commemoration of the Holy Days and Seasons of the Church. By the Rev. J. M. Wainwright, D. D. 12mo. cloth 75 cts.

Religion as seen through the Church. 16mo. 50 cts.

Rev. Dr. Milnor's last Sermon—A Charitable Judgment, 12½ cts.

Rev. Drs. Tyng and Stone's Funeral Sermons on the death of Rev. James Milnor, D. D. 25 cts.

Jenk's Devotion and Offices of Devotion. Edited by Rev. Charles Simeon. New edition, 18mo. cloth, 50 cts.

Coleridge's Aids to Reflection. Edited by Rev. Dr. McVickar. 12mo. 75 cts.

NEW ORGAN.—Mr. Jardine, of New York, has just completed for St. John's church, Ogdensburgh, a large Organ, which reflects great credit on the builder for richness and sweetness of tone, and beauty of architecture; it is all that could be desired.

Signed in behalf of the vestry and congregation.
H. R. Peters, Rector; Henry Van Rensselaer,
July 19—3t S. Gilbert, wardens.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

References.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur; there are at present some vacancies in the Day School and several in the Boarding School, both departments being entirely distinct from each other.

TERMS.—For Boarders, $300 per annum, (without accomplishments,) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. June 7—3mis

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs. Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

MOUNT PLEASANT ACADEMY—*A Female Boarding and Day School.* This institution is pleasantly situated in the village of Sing Sing, and commands a fine view of the Hudson from the Highlands on the North, almost to the City of New York on the South. The edifice is large, commodious, and well adapted to the purposes of education.

It is designed to make this a school of the highest character. Every facility for pursuing all the solid and ornamental branches of female education will be afforded. Strict attention paid to the moral and religious improvement of the pupils.

The next term will commence on the first Wednesday of May next. Terms: for Board, Tuition, &c. $200 per year, payable quarterly in advance.

Circulars containing a full description of the arrangements of the school may be had at the office of the Churchman.

EDWARD COOPER, A. M.,
Sing Sing, April 15, 1845—tf. Principal.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

THE DOCTRINE OF THE CROSS.

NOW published The Doctrine of the Cross, being 'a memorial of an humble follower of Christ,' with an introduction by the Rev. John Dowdney, M.A.

The above little work, which has been highly recommended by the *British Critic, The Churchman, Banner of the Cross, Gospel Messenger*, &c., is now published and for sale, price 50 cents, by

H. M. ONDERDONK & CO.
June 28—tf. 25 John st.

JAMES A. SPARKS,
No. 161 Fulton street, New York.

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